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[BINCKES, WILLIAM]

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EXAMINATION...

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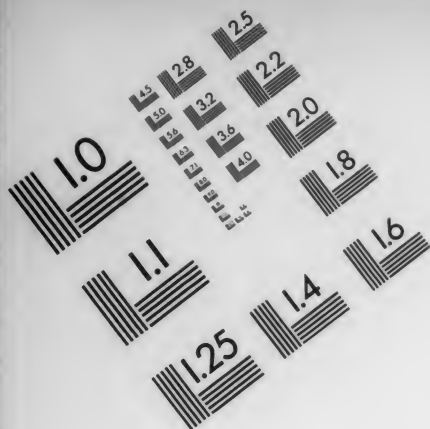
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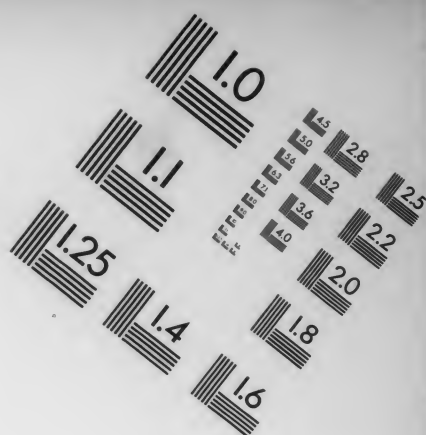


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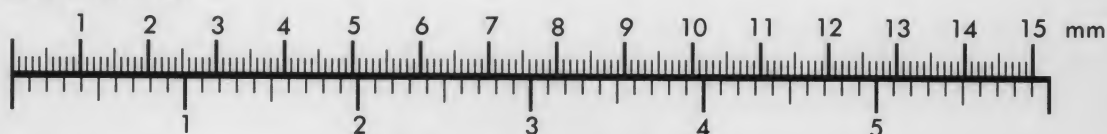
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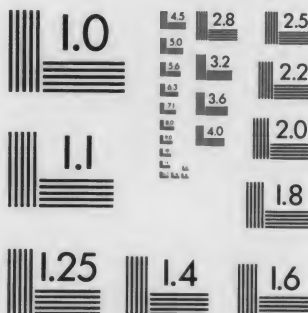
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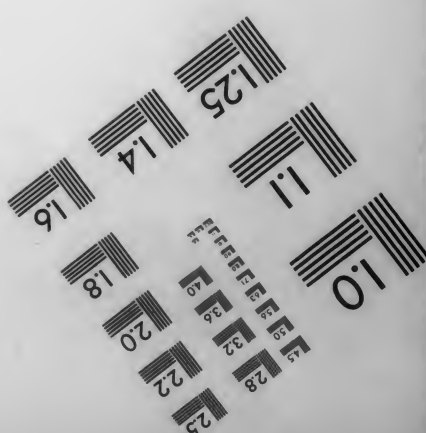
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Prefatory Discourse
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EXAMINATION
OF
A late BOOK, Entituled,
AN
EXPOSITION
OF THE

Thirty Nine Articles of the Church of *England,*

BY

Gilbert, Bishop of Sarum.

WITH

An Examination of some Passages in the Preface to
the Exposition by way of Appendix to the Fore-
going Discourse.

By a Presbyter of the Church of *England,*
W. 73. m. 1825

LONDON, Printed for Robert Clavell at the
Peacock in St. Paul's Church yard. 1702.

THE
CONTENTS.

- A**N Introduction, giving an Account of the Complaint made against the Bishop of Sarum's Exposition by the Clergy of the Lower House of Convocation, Pag. 1.
The Complaint consisting of Three Heads, p. 6.
The first Head of Complaint consider'd, viz. That the said Book tends to introduce such a Latitude and Diversity of Opinions, as the Articles were fram'd to avoid, p. 8.
The Moderation of the Church of England in framing the Articles, rightly stated, and shewn not to consist in the Latitude proposed in the Exposition, p. 31.
The second Head of Complaint considered, viz. That there are many Passages in the Exposition, which appear to be contrary to the true meaning of the Articles, p. 39. and contrary to other receiv'd Doctrines of our Church, p. 46.
The third Head of Complaint considered, viz. That there are some things in the said Book which seem to be of dangerous Consequence to the Church of England as by Law establish'd, and to derogate from the Honour of its Reformation, p. 58.
The Honour of the Reformation vindicated, by clearing it of the Defects imputed to it, p. 73.
Some Passages in the Preface fit to be more particularly considered in the nature of an Appendix to the foregoing Discourse, viz.
Our Divines wrongfully charged with subscribing some Articles in a different Sense from that wherein they apprehend them to have been penn'd, p. 98. The

The CONTENTS.

The Archbishops and Bishops being said to have approv'd of the Exposition, shewn to be improbable; and that there must be some Mistake therein. p. 90.

The many Differences in point of Religion between the Establish'd Church and the Dissenters, shewn to be of things of far greater moment than at the end of the Preface suggested to be of Forms of Government and Worship, and of things in their own nature indifferent, p. 95.

The Reader is desired to correct these few Faults committed in the Press.

PAGE 22. line 19. *other hand*, read *one hand*: and so again, p. 28. l. 33. p. 40. l. 34. Or, read *Our*. p. 42. l. 17. read *critical*. p. 63. l. 1. *dele* 3. p. 74. l. 13. *Historian's*, read *Historian's*. p. 75. l. 32. p. 56. read p. 5, 6. p. 61. l. 6. *regularly*, r. *regularly*, p. 86. l. 4. *Books*, r. *Book*. p. 90. l. 21. *thirty*, r. *thirty*.

AN

A

Prefatory Discourse

TO AN

EXAMINATION

OF THE

Bishop of Sarum's

EXPOSITION

ON THE

Thirty Nine Articles, &c.

INTRODUCTION.

THERE hath not perhaps been any thing of late Years publish'd in Divinity, that hath longer continu'd to be the Common Topick of Discourse, or hath given greater Offence to the Generality of the Clergy, than a late Book, Entituled *An Exposition of the 39 Articles of the Church of England*, by Gilbert Bishop of Sarum.

There was indeed a Pamphlet in King Charles the Second's Reign, call'd *Naked Truth*, that made a great deal of Noise for a while, because it was suppos'd to be written by a Bishop, with whose Station and Character the Scope and

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craft

INTRODUCTION.

and Design of it did very ill agree; which was to undermine the Church, throw down its Walls, and lay all open. What was principally aim'd at, and zealously contended for, was, Liberty of Thought and Opinion, scarce allowing it to be fit to tie Men up to any sort of Doctrine by Creeds or Subscriptions; much less to confine Men to any particular Constitution, be it that of *Episcopacy*, or any other whatsoever.

Though this was very visible, upon a View taken of the Whole, yet were the several Parts of it so drawn up, and put together, that a great deal of it could not but be allow'd to be true, and Orthodox, so as to be very well lik'd by the unwary Reader: Nor was it easie for those that read it with Care, presently to point out by way of *Specialties*, very many down-right false Assertions, or Expressions; which, when taken by themselves, could be either charged with Heresie, or be said to be in any Respect, notoriously obnoxious; and yet the Alarm it gave, and the many Answers it receiv'd, plainly shew'd of how great Concern it was thought to be to the Establish'd Church, that the World should be acquainted with the dangerous Consequences of a Design so deeply, and artificially laid.

Whatever Prospect the Author of that Book might have at the time he publish'd it, the Opposition, which the Project of a *Comprehension* scored out in it, met with at that time, quash'd all Hopes of it during that Reign.

But, upon the late Revolution, some People imagining that mighty Alterations in the Church were intended to be made in Convocation *Anno* 1689, it was re-printed, and some other Pamphlets publish'd, to the same Effect: After which, all ending at that time, in a Toleration (as what the Generality of Dissenters seem'd well satisfy'd with) Things once more, as to Religion, are known to have continu'd quiet several Years, and might, in all likelihood, still have so done, had there not been too great an Occasion given for fresh Alarms and Jealousies, by a

Revi-

INTRODUCTION.

Revival of the Old Exploded Project, and a New Contrivance set on foot, to bring it to pass, under the specious Pretence of doing the Church of *England* an extraordinary piece of Service; and this by one, who in reason, should have been the last thought of for such an Undertaking; it being a thing particularly new, and fit to be observ'd, that a Person of Learning, and one that is suppos'd to understand the World very well, shall have happen'd to make so odd a Turn in it, so much out of the common Road of other People, as to have oppos'd in one Reign (as he did in a Reply to *Naked Truth*) what he seconds and promotes in another: Nay, what is more, when he neither was a Bishop, nor indeed was so much as thought to be one of us, or little more than as a Stander by, or a Neuter, he wrote for *Episcopacy*: And now, that he hath taken the Order upon him, and is plac'd in one of the most Eminent Stations of the Hierarchy, he is found to carry it with Coolness and Indifference to his own Order, and with an even Hand, at least, to different Constitutions, and Parties: Though this be a thing altogether unaccountable, yet this is the Case of my Lord Bishop of *Sarum*, in expounding the Articles of the Church of *England* in such manner as he hath done. His Lordship has been pleas'd to draw such a Scheme for Latitude in Opinion (even in things determin'd by the Articles) and hath given an Account so particularly New, not only of the Articles themselves, but of the nature of Subscribing to them, as if suffer'd to pass without being gainsaid, or refuted, might be apt in a while to render the Obligation to subscribe them, altogether insignificant, so as to be no sort of Barrier against any Adversary whatsoever; which consequently would more effectually open a way to *Comprehension* than any thing that hath yet been thought of.

Such a Design as this, to be usher'd into the World with so much Pomp and Noise, not only the Name of a very great Prelate, set in the Front of it, and an Epistle Dedicatory to the King, but in the Preface, said to be the Product of many Years Study, and to have had the Benefit

INTRODUCTION.

of Corrections and Amendments, and the Approbation at last of Archbishops and Bishops, and many Learn'd Divines. This were almost enough to make a Man distrust his own Senses, considering the great Deference the English Clergy are upon all Occasions known to pay their *Metropolitans* and Bishops. Such a new Scene of Things were enough to startle many of them, and make them turn over all their past Studies, and look back to see whether they have not hitherto been mistaken in their first Principles, as well in Divinity as in Morality; that is, as well with respect to the common-receiv'd Sense of the Articles, as the known Duty of a Subscriber as to his dealing sincerely with his Superiours, who impose the Subscription in subscribing according to the Natural and Usual Import of the Words, without any such far-fetch'd Equivocations, or mental Referuations, as may soon render all Subscriptions, Declarations, and Oaths, of so little Use, as to be no sort of Security to those that impose them.

When a Great and Learned Prelate shall avowedly have publish'd a Reverse to the usual Notion we have of subscribing *ex animo*, and at the same time put new Constructions upon several of our Articles, tho' the Generality of the Clergy might through Modesty, be silent for a while, and out of a profound Respect to the Station and Character of the Author, content themselves with declaring to one another their Dislike of so ill a design'd Book, yet at the same time it could not but make them be the more sensible of the Want of Frequent Convocations, wherein they may with the more Decency upon all such Occasions, utter their Resentment in a Regular Way, whenever they apprehend the Church to have Wrong done her, by any Innovations, or Projects of the like kind. And hence it is, and not out of any private Animosities or Designs, that some have so earnestly contended for the Rights of the *Lower House of Convocation*, to the end that they may not come to be interrupted in their Examination of any thing within their Sphere, wherein the Welfare of the Church is concern'd: And those who have consider'd this mat-
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INTRODUCTION.

ter very well, cannot but think that such an Exposition of the Articles set forth with so great a Shew of publick Approbation and Authority, is of as great Concern to the Church, as almost any thing that has been published since the Articles were fram'd: forasmuch as perhaps the very Orthodoxy of a Religion does not more depend upon the Words themselves, wherein an Opinion or Belief is declared, than it does upon the Sense those Words are made to bear, if any such Sense be declared in such manner as to seem to be Authentick; and if the Sense deliver'd varies from the known Doctrine and Practice of the Church, it is in effect to frame new Articles of Religion, and bids fair for putting the Reformation upon a new foot, or at least does change the Boundaries, and alters the Terms of Communion.

No sooner therefore were the Clergy of the Lower House of Convocation in any sort of Condition to take this Matter into Consideration, but a very great Majority were found to concur in the Opinion, that they ought not to let slip that their first Opportunity of expressing their Zeal for the Establish'd Religion, and for the keeping things upon their Ancient Foundation: And though the Character of the Author of this Book, and the Respect due to a Bishop, and a Member of the Upper House of Convocation of the same Province, might make them move the more warily, lest a seeming Precipitancy might look like trespassing upon the Rules of Decency and Good Manners, yet they could not but apprehend themselves to lye under an indispensable Obligation of doing their utmost to rescue the Articles from any false Glosses or Interpretations, that should at any time happen to be put upon them, inconsistent with, or in any degree repugnant to what appears to have been all along the Sense of the Church; it being well known, that the Articles were originally the proper Acts of Convocation, and consequently as they naturally fall within their Cognizance, and cannot be suppos'd to be subject to any private Interpretation, so it does belong to them in a
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INTRODUCTION.

more especial manner, to watch over them, and by their Care and Prudence to guard them from Violence: This was what mov'd them to take my Lord of Sarum's Exposition of the Articles into Consideration, and after mature Deliberation, and such Methods observ'd as are usual in Cases of Moment, whatever Difficulties some few might seem to labour under, upon the Account of the Author: And as they were Strangers both to the Book and to the Design of it, upon a Recital of several Passages, and the Book it self laid before the House, it was found to be the general Opinion, That an Humble Representation of this Matter ought to be laid before the Most Reverend his Grace the Lord Archbishop, and the Right Reverend his Comprovincials; which as we find in the Narrative of the Proceedings of the Lower House, p. 58. was done with all the Expressions of Respect and Duty imaginable, *humbly praying their Lordships Opinion therein*: What they chiefly complain'd of, being first for Brevity's sake, reduc'd to the Three following Heads; and which were laid before his Grace and their Lordships accordingly.

- I. *That the said Book tends to introduce such a Latitude and Diversity of Opinions as the Articles were fram'd to avoid.*
- II. *That there are many Passages in the Exposition, which appear to them to be contrary to the true Meaning of them, and to other receiv'd Doctrines of our Church.*
- III. *That there are some things in the said Book, which seem to be of dangerous Consequence to the Church of England as by Law establish'd, and to derogate from the Honour of its Reformation.*

And now, that the World may not think that this Charge (if it may be so call'd without Offence) is groundless,

INTRODUCTION.

less, or that any part of it does want for Proof, but rather, that the Learned Author himself, may be more sensible than perhaps he is, how much his Book stands in need of Amendments: Those that were more immediately engag'd in drawing up the Complaint, have thought themselves oblig'd to give their Reasons for it, and endeavour to make it out to the satisfaction of others, to be just, hoping what they do herein, may at least have this Effect, that what his Lordship promises in his Preface, he will accordingly perform, *viz. That if in such Variety some important Matters are forgotten, and if others are mistaken, he will be so far from reckoning it an Injury to have those discover'd, that he will gladly receive any Advices of that kind; he will consider them carefully, and make the best use of them he can for the undeceiving of others, as soon as he is convinc'd that he has mis-led them.*

That this his Lordship is very capable of doing, no one doubts, he can set things in their true Light, and set them off to as good Advantage as any one whatsoever, if he is not unhappily in the wrong himself: And though, notwithstanding the *Christian Humility* and *Patience* he speaks of in his Preface (which are Qualities to be highly esteem'd in all, and in a most especial manner needful in a Bishop) it is possible, through the Frailty of Humane Nature, his Lordship may think it beneath him to have regard to the Judgment of any single or private Person whatsoever, yet it is to be hoped he will not take it ill, that such a Body of Men, in a thing which so properly lies before them, shall have taken upon them to offer their Opinion to the Archbishop and Bishops in Synod, in such manner as they did, as the most Regular and Decent Method they could think of in so extraordinary a Case, and at the same time allow it to be but fit in their own Vindication, to give the World some Satisfaction upon what Grounds and Motives they have proceeded so far, and to shew, that so great a Complaint made against his Lordship's Exposition of the Articles, was not with-

The First Head of Complaint consider'd.

without just Cause; or otherwise, than as there lay a sort of Necessity upon them to do as they have done, lest the passing it over in silence, might by some be interpreted as a degree at least of Approbation and Assent.

To do this so fully as the Case would bear, and some perhaps may expect, so as to point out all the obnoxious Passages and Suggestions, to be met with up and down under every particular Article, would require a Volume equal in Bulk to the Exposition it self, and consequently, if called for, must be a Work of time. But from this cursory View taken of the Whole in the following Sheets, with a particular Regard had to the general Design of it, in the way of Introduction only to a more particular Examination of it, if need be, any common Reader will see enough to justify the Conduct of the Clergy in Convocation herein.

What is for the present chiefly propos'd, is to keep within the compass of the three Heads of Complaint, the first whereof is against the general Design of the Book as it tends to introduce such a Latitude and Diversity of Opinions as the Articles themselves were fram'd to avoid.

To make this the more obvious, it will be needful first to consider the Design of the Church in framing the Articles, what Benefit was propos'd, or what Inconvenience was intended to be avoided thereby; and then, Secondly, the Scope and Design of the Exposition must be so far look'd into as to discover what it chiefly points at, what sort of Latitude is labour'd therein; and whether it be not such as is inconsistent with the Design of the Church in framing the Articles.

First, As to the Design of the Church in framing the Articles, though it is not to be doubted but that they were fram'd for several good Ends and purposes, yet the only thing mention'd in the Title of them, as the thing chiefly aim'd at, is to avoid Diversities of Opinions, and to establish Consent touching True Religion. It was not, it seems, so much for the Satisfaction of other Reformed Churches abroad that

The First Head of Complaint consider'd.

that the Articles were made as for the Benefit of Unity and Peace at home. True it is, that some of the Reformed Churches abroad, upon their first settling and modelling themselves, and in opposition to the Corruptions of the Church of Rome, did judge it proper to make their particular Confessions; as that of *Ausburg* first, and then *Basil*, and *Saxony*, &c. in which they follow'd the Example of the Primitive Catholick Bishops, who at their first Elevation to their Episcopal Thrones, gave as well in behalf of themselves, as of those committed to their Care, a Summary of the Religion they profess'd, the better to maintain Communion and Fellowship with all neighbouring Bishops and Churches. And tho' something of this kind might be intended by those that compil'd our Articles, and some regard in the framing them might be had to other Reformed Churches, whom they desir'd to hold a good Correspondence with; yet, as it is not to be imagin'd, that they should have their Eye more upon others than upon themselves (as my Lord of *Sarum* is pleas'd to suppose them sometimes to have had) so neither is there so much as any notice taken in the Title of any thing of this kind, but all is level'd at the Unanimity and Peace to be secur'd in the first place at home, that all who are Members of this particular Church, may be sure to be of one Mind, so far as concerns not only Fundamentals, and the known Articles of Faith, but even in all necessary Doctrines, with respect to the Discipline and good Government of the Society, to the which they belong; the Head and Founder whereof is known to be a God of Order; *not the Author of Confusion, but of Peace.*

Now, as the most effectual Way of compassing this so much wish'd for General Agreement in Principles, as well as Uniformity in Worship in a Church, is to take care that those whose Business it is to instruct others, shall be sure to be first very well agreed among themselves; so due care accordingly is taken, and Provision made, that all such especially as look towards the Ministry, shall be

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The First Head of Complaint consider'd.

trained up in the same Notions of things, and generally speaking, in the same Schools and Universities; and before they are admitted into Holy Orders, they are not only under their Hands to declare to the World, as well as to the Bishop that admits them, that this is their Sense of things, and what they do from their Hearts very willingly subscribe to; but least they should mis-lead others hereafter, by not rightly understanding what they set their Hands to, they are to be examin'd in those very Articles of Religion, to the which they subscribe; and they must be able to shew how well they understand them, by proving them from Scripture (as they are all of them very capable of being proved.) After all which, if Men will be sincere, and design to be honest and true to that Promise which is imply'd in subscribing, *viz.* to adhere to the Doctrine contain'd in those Articles, a more effectual Course than this cannot be thought of by a Church, whereby to *avoid Diversities of Opinions, and to stablish Consent touching true Religion.* If Men will in any reasonable degree of Christian Submission hearken to their Teachers, and those Teachers keep to what they have under their Hands declared to be their Opinion and Belief in all Points of Moment fit to be taught; there can be little or no room left for any material Disagreement in the Doctrine of so well a govern'd and establish'd Church.

Thus the Laity as well as the Clergy, are in some measure taken care of by the Church in framing the Articles, and a due Regard had to the avoiding *Diversity of Opinions* in all her Children in general: But as to the Clergy, and such as are by Law requir'd to subscribe the Articles, such particular Care is taken as to them, as one would not think it possible that the Obligation they lie under to be of one mind as to whatever is determin'd in the Articles should ever come to be disputed.

True it is, that upon some extraordinary Occasions the Security requir'd by the Civil Power, by Declarations, Engagements and Oaths, hath sometimes upon Principles of

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The First Head of Complaint consider'd.

State-Policy, been such as to imply a Latitude intended by the Imposers, the better to please and take in Men of different Parties and Perswasions: But, as this is less proper to be done in Matters of Religion, so it is undoubtedly a great Mistake to imagine that our Church intended any such thing as a double Meaning in framing the Articles. Had they been fram'd with a Design to take in Variety of Sects, and Men of different Parties, to make the better Shew and swell up our Communion to so much the greater Number, they might indeed properly enough have been term'd Articles of Union and Comprehension; but the Title they now bear, must have been left out, which plainly contradicts all Designs of that kind, unless to *avoid diversity of Opinions* be the same as to encourage them, and the way to *stablish Consent touching true Religion*, is to allow Men to dissent from one another as much as ever, and continue to be of different Minds as to the very things wherein it is propos'd they should agree. If we do but read the Title of the Articles, this matter cannot but be very plain, the Words are these:

Articles whereupon it was agreed by the Archbishop and Bishops,—and the whole Clergy, &c. for the avoiding of the Diversities of Opinions, and for the stablishing of Consent touching True Religion, &c.

The Design of the Church is expressly declar'd to be, that such as subscribe to the Articles, should agree in the things therein contain'd. It must be confess'd that there may happen to be some Obscurity or Ambiguity in the most exact and best compos'd Declarations of Doctrines and Opinions; and every Subscriber may not have the same Insight into the true Meaning and full import of every Expression; and so far some Scope there may seem to be for some little varying from one another: But the Design of the Church being declar'd to have been *to avoid diversity of Opinions*, it could not but be the Design of the Compilers as much as in them lay, to avoid all such Obscurity and Ambiguity; so that if any Scope be left *for diversity of*

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Opinion, it is but by Accident : Some for want of due Knowledge may happen to have different Sentiments of the Things that are stated in the Articles, but it cannot have been the Design of the Church that it should be so, but the contrary.

And if ever it be possible to avoid Obscurity and Ambiguity, there was as much care taken in the Case before us as can well be desired; for though no single Person can be so secure of his Stile, or pretend to be so great a Master of Expression as to be sure to render himself intelligible to all alike, or make his Words carry the same Sense to all that read them, yet when so many of known Abilities (all of them supposed to be Men of Integrity and Masters of Language) shall make it their Business to draw up the Substance of the Doctrine of the Church to the which they belong, and reduce it to Articles which are to be by way of Test upon Men, whereby to know whether they are of the same Communion or not; It is not easie to suppose they could so far fall short of their Design, as to leave Men as much at liberty as before, and what they have fram'd fall so short of its design as to take little or no hold of the Subscriber.

This is so far from having been the Case, that to the Honour of the Compilers of our Articles, it must be acknowledged, that for the sevenscore Years last past, since the Publication of them, they have prevented *Diversity of Opinion* in the Church to that degree, that little or no Dispute hath hitherto been about the different Senses the Words may in common and unforc'd Construction be made to bear. All have look'd upon the Articles as a sort of Text or Standard of Doctrine, from which such as have subscribed, have not hitherto thought themselves at liberty to depart : Some Learning may have been employ'd about the meaning of Christ's Descent into Hell, but it is the Clause in the Creed, and not the Article, hath been the Subject-matter of it; as we take it for granted that the one means the same as the other, and neither more nor less. Some other Instances there may be of the like kind, and yet it cannot be said that this is owing to Mens taking upon

upon them to put different Senses upon the Articles; but there being some disputable Points not determin'd in the Articles wherein Men happen to differ, some, the better to give countenance to their private Opinions, will needs draw the Articles to their side, and endeavour to fix things upon the Articles which in truth do not belong to them, as will be shewn more at large by and by.

In the mean time there is this to be said, that over and above the great Care taken in wording the Articles, so as to avoid, as much as is possible, all Obscurity or Ambiguity of Expression; that which still confines Men so much more to the true Sense of the Church, and excludes all pretences to such Latitude, as cannot but end in Diversity of Opinions instead of avoiding it, is the having many Helps whereby to understand the Articles as we ought, without presuming to put our own Sense upon them, and make them speak what Language we please. The Articles no doubt, as well as other Compositions, notwithstanding all the care that hath been taken about them, might be liable to many different Interpretations, since even the Scriptures themselves are so : But that which makes it not very easie for a diligent Enquirer to be at any great loss as to the true Sense of our Articles, is our having so many standing Expositors and Interpreters of them provided by the Church it self; all which do speak its Sense, and are of the same Authority as the very Articles themselves. If any thing in the Articles may seem to carry a double Meaning, or may be said to be obscure, we have the Homilies, the Liturgy, the Rubrick, the Canons; we have the uninterrupted Practice of the Church, and the Writings of the many Learned Divines our Church hath been bless'd with for Sevenscore Years and upwards, by way of sure Conveyance of what may be called Tradition : All these Helps we have whereby to be ascertain'd of the true Import of the Articles, insomuch as to make it hard for any one to plead Ignorance in any thing material; so effectually hath the Church provided against *Diversity of Opinions* in those who are admitted to the Ministry, and are qualify'd thereto, by subscribing to the Articles; there being

The First Head of Complaint consider'd.

ing nothing more plain, than that the Design of the Church in framing the Articles, and suiting them to her known establish'd Doctrines, was, that all her Children should agree in such necessary Points of Religion as she hath thought fit to put together for the more easie Information and Instruction of all such as pretend to be of her Communion: And whoever goes about to frustrate the Design of the Church herein by encouraging Men to subscribe to these Articles, and yet continue to be of different Opinions in the very Points therein determin'd, and sufficiently made known to be the meaning of the Church, cannot but be truly said to endeavour to introduce a Latitude of Opinion which the Articles were fram'd to avoid: And whether my Lord of *Sarum's* Exposition of the Articles doth tend this way, is the next thing to be consider'd.

Were any one to sit down and consider with himself, and study which way he might most effectually disappoint the Church, and frustrate its Design of avoiding *Diversities of Opinions* in some material Points in Religion, could any thing be thought of more effectual in such a Case, than to find out a Way of encouraging such a Latitude of Conscience as well as of Opinion; as notwithstanding Mens subscribing so many Articles, still to be of as many Minds, and as different from one another as ever, and consequently not by their Judgment be restrain'd from instilling into others such Notions as are directly opposite to the common receiv'd Doctrines of the Church; and even in things of so great moment as not to be left undetermin'd by the Church, but such as are stated and settled in the Articles to the which they have subscrib'd?

A Project of this nature might well enough have become some complaining Dissenter: It might be natural enough for such as suffer by their not subscribing to the Articles, to express their Resentment, that so many able Preachers (as Mr. *Baxter* us'd to express it) should by this means be excluded the Service of the Church, and then labour some such way for the bringing them in: But this is what does not become a Bishop, whose Business it is upon many Oc-

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The First Head of Complaint consider'd.

Occasions to exact the Subscription of others, as being entrusted with the Care of it by the Church.

And, yet so it is, that a very great Bishop instead of seconding the Design of the Church in compiling the Articles, thinks fit to expound them in such a manner, and introduces his Exposition with such a sort of Preface and Preliminaries, as to make it very practicable and natural for Men of different Opinions, as to the very things determin'd in the Articles to make no difficulty of Subscribing: Whatever the Church may have declar'd to be her Meaning be it never so obvious any other way, if it happens not to be so fully express'd in the Words of the Article but that they may be made to bear a double grammatical Sense, whatever may have been done in the way of Explanation any other way, though never so authentically it matters not, my Lord of *Sarum* hath enter'd no Proviso of any sort in laying down his Scheme for Latitude; but if the Words of the Article will bear it, or if a Man be but Grammarian good enough, as in his own Opinion, to make them bear it, he may subscribe in his own Sense, and be an honest Man, and a good Churchman, and all shake hands and be Friends.

That this is not to carry the Matter further than his Lordship designs it, will appear from a due and faithful recourse had to his own Words, in Page 8. of the *INTRODUCTION*, where the Scene is laid for Latitude; and we are there in plain Terms told how far his Lordship would have it be made to reach. The Words are these. — *an Article being conceiv'd in such general Words that it can admit of different literal and grammatical Senses, even when the Senses given are plainly contrary one to another, both sides may subscribe the Article with a good Conscience and without any Equivocation. To make this the more sensible, I shall give an Instance of it in an Article, concerning which there is no Dispute at present. The Third Article concerning Christ's Descent into Hell, is capable of three different Senses, and all the three are both literal and grammatical. The first is, that Christ descended locally into Hell and preach'd to the Spirits there in prison.* — *Al*

The First Head of Complaint consider'd.

—— A second Sense of which this Article is capable, is that by Hell is meant the Grave, according to the Signification of the Original Word in the Hebrew ——— A third Sense is, that by Hell, according to the Signification of the Greek Word, is to be meant the Place or Region of Spirits separated from their Bodies, &c. All these three Senses differ very much from one another, and yet they are all Senses that are literal and grammatical; so that in which of these soever a Man conceives the Article he may subscribe it, and he does no ways prevaricate in so doing: If Men would therefore understand all the other Articles in the same largeness and with the same Equity, there would not be that Occasion given for unjust Censure that there hath been.

The Words of the Article which my Lord of Sarum says may be subscrib'd in any of the three foregoing Senses and not prevaricate, are these. *As Christ dy'd for us and was buried, so also it is to be believed that he went down into Hell.*

This is the whole third Article; the Words indeed are few, but yet one would think they are sufficient to exclude one of my Lord of Sarum's Grammatical Senses at least, so as by Hell not to mean being buried, when it is so plainly said, that *as Christ dy'd and was buried* (which is the same as being laid into a Grave) *so also it is to be believed that he went down into Hell.* The Bishop's second Grammatical Sense makes Christ's Descent into Hell and being buried to be the same, but this cannot be unless we will suppose that the Meaning of the Church may be, that *as Christ dyed and was buried, so also it is to be believ'd that he was buried again;* and yet according to this Grammatical Sense of the Words, upon the Account of Hell sometimes signifying no more than the Grave, my Lord of Sarum is of Opinion, that if a Man subscribes the Article, and means no more by it than so, it is what he may justify; *he does no way prevaricate in so doing,* are his Lordships Words.

Such a Liberty as this, which in effect is to make the Article either speak Nonsense, or signify just nothing at all,

The First Head of Complaint consider'd.

all, is the Measure of Latitude my Lord of Sarum proposes to be us'd in subscribing to all the rest of the Articles; and could he persuade others to be of his mind herein, it is hard to suppose an Article to be so very express, as not to be capable of being perverted and made to signify somewhat or other, which is very wide of the true Sense of the Church; and leave room enough for every one to enjoy their own Opinions as much as ever, notwithstanding their Subscribing to the Articles. If we are neither bound to consider what the Church in all likelihood intended, nor look any further than to subscribe in such a Sense, as according to true Grammar, the Words will bear; no one need desire greater Scope than this, whereby to evade the Force of Subscriptions, Declarations, and Engagements: No sort of Security can be had by these usual means of knowing Mens Minds: Nothing shall hold a Man that can come up to these Measures: And yet this is what my Lord of Sarum very plainly makes to be the Standard of his Latitude, with respect to all the Articles. His Words are these: *If Men would understand all the other Articles in the same Largeness, and with the same Equity, there would not be that Occasion given for unjust Censure that there has been.*

What his Lordship means by *Unjust Censure*, which he is so desirous to avoid, is not easie to say, unless he refers to an Objection he has thought fit to start in the Beginning of the Introduction, against such a Number of Articles as we are there said to have. *It may seem somewhat strange to see such a Collection of Tenets made the Standard of the Doctrine of a Church that is deservedly valu'd for her Moderation, &c.* This Difficulty my Lord of Sarum takes effectual care to remove, by so ordering the matter that our having such a Collection of Tenets to be subscrib'd to, shall be only reckon'd as a thing of course; and Men may be of as many different Opinions as ever, notwithstanding such their Subscription.

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The First Head of Complaint consider'd.

That this is no forc'd Consequence at all, but the natural Result of my Lord of *Sarum's Largeness and Equity*, will soon appear, if we do but descend to some Particulars: Nor need we to look out any further than as my Lord of *Sarum* himself will be found to make use of his own Scheme in expounding several of the Articles: though one would think the Church did propose some sort of Advantage by framing the Articles, and did intend to shut out some sort of People from the Ministry by so strictly requiring them to be so often subscrib'd by way of Barrier against ill principl'd Men; yet were my Lord of *Sarum* to preside in a Court of *Equity* upon this occasion, the following Instances will shew how easie it would be for Variety of Sectaries, and Men of unorthodox Principles, to qualifie themselves for the Ministry by subscribing our Articles.

The very use my Lord of *Sarum* makes of his own Rule, will sufficiently lay open the Absurdity of it (pardon the Expression, the Inconvenience it may at least be call'd) that must needs attend so great a Liberty. As now for instance.

How far a Man may think himself at liberty to question the Authority of good part of the Canonical Scripture, notwithstanding his having subscrib'd the 6th Article, may be fit to be consider'd. In which Article there is this Clause: *In the Name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any Doubt in the Church.* These Words, if we look no further, and take this part of the Article by it self, without connecting it to what follows, will very easily bear such a Grammatical Sense, as to exclude several of the Epistles from being Scripture; and at the same time will very fully justify what his Lordship hath been often blam'd for, in calling into question, and in effect rejecting the Authenticalness of a Text in *S. John's* first Epistle, c. 5. 7. which the Socinians and Unitarians would very gladly get rid of, viz. *There are Three that bear record in Heaven, &c.* It must be confess'd, that this

The First Head of Complaint consider'd.

this Text has been controverted; there hath been Doubt made of it in the Church; my Lord of *Sarum* who is a Bishop of the Church, has *doubted* of it before now, and hath signify'd as much in Print, so as to seem to bring it within the Words of the Article: But as the Use made of it in our Liturgy shews that the Church it self does not question the Canonicalness of it (whatever here and there one, in his own private Judgment may think himself at liberty to do,) so is there in the same 6th Article enough said to rescue it, and all those Epistles, from being excluded the Authority and Denomination of Scripture, which may for a while have been question'd by some. That which sufficiently explains the Rule laid down, as to what is to be esteem'd Canonical Scripture, is this, that the very Books of the Old Testament receiv'd by our Church are named; and then follows this general Clause: *All the Books of the New Testament, as they are commonly receiv'd, we do receive and account them Canonical.* Thus, whoever has a Bible to look into, will according to this Article, know whether the Text my Lord of *Sarum* hath so * mean an Opinion of, ought to be receiv'd as Scripture * *Vid. Exposit.* or not. If thus one part of an Article may be allow'd to explain another, my Lord of *Sarum's* Liberty is not more to be defended in questioning the Validity of the Text, than in putting a wrong Construction upon the Word *Hell* in the Third Article: the Advantage he takes of the known Ambiguity of the Word *Hell*, as he finds it at the End of the Article, will not justify his not looking back to the connecting Term of *so also*, which plainly points out something more to be believ'd, than that Christ was dead and buried, or laid into a Grave.

The 8th Article obliges us to believe the Three Creeds made use of in our Church. The Words are these; *The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed; for they may be prov'd by most certain Warrants of holy Scripture.* Such as have a good hand at putting far-fetch'd Constructions, and Grammatical Senses upon

upon Words, will tell you, that the Foundation of our believing and receiving these Creeds being but upon the Supposition of their being warranted by Holy Scripture; and that being given as the Reason of it, a Man may himself best judge whether they are so to be prov'd from Scripture or not, and believe them accordingly; it being a known Rule, that a Church as well as a private Person, may happen to mistake in matter of fact; and so far as any thing that is enacted is built upon a wrong Supposition, so far at least in *Equity* it falls short of being obligatory.

That this may not be thought to be an overstraining the use that may be made of my Lord of *Sarum's* Latitude, nothing less than this can excuse his Way of managing the Article before us: The Article may call this *Nice Creed*, and the other *Athanasius Creed*, if the Church thinks fit; but instead of giving any Reason why they may well enough be so called, his Lordship makes it his Business to prove both the one and the other to be of much later date, and consequently that the Church was mistaken, and that they neither of them were what they are said to be. The next thing he does by way of Exposition, is to strip all the three Creeds of any Pretence they may be thought to have from Antiquity, or the Authority of Councils; that they may not be thought to have any thing that looks like Claim to any degree of Authority more than barely as they have Scripture on their side to support them, be it their having been received by the Catholick Church for so many Ages, or any thing else; all Pretences of this kind, his Lordship either endeavours to refute, or lessen, or make nothing of. His Opinion of the Apostle's Creed it self (though he owns it to be beyond dispute above Twelve Hundred Years old, and he might safely own a great deal more) his Remark upon it is this, *That it was so late, that neither this nor the other Creeds have any Authority upon their own account.* And again, *We receive those Creeds not for their own sakes, nor for the sake of those that prepared them, but for the sake of the Doctrine that is contained in them, because we believe that the Doctrine which they declare is contained in the Scriptures — there-*

therefore we do receive them. That for this reason chiefly it is, that we receive them and believe them is true; but this ought not to be exclusive of all other Collateral Motives to Belief; forasmuch as it brings the Creeds upon the level with any good Book, which has good store of Proofs from Scripture to warrant the Substance of it; and where we apprehend that either the one or the other is wanting of such Proof, so far, according to my Lord of *Sarum*, our Obligation to believe either the one or the other, ceases notwithstanding our Subscription.

That a Scene is laid for such a Latitude in subscribing the next Ten Articles, as is inconsistent with the Design of the Church in framing them, is very plain; for that his Lordship takes occasion under them to state several Questions which have been started under the several Heads of *Original Sin, Free Will, Justification, Predestination, Election*, and the like, with so much profess'd Indifference, and leaves things in so equal a Poize in the way of different Grammatical Senses (fairly intimating that such Senses the Articles will bear) as sufficiently encourages a Liberty of Subscribing in any of those Senses; and yet some of those Opinions which his Lordship hath thought fit to set off to so good Advantage, and does not offer to disprove, amount to little less than Heresie, or at least may be reckon'd among those Errors the Articles were design'd to oppose. Others are directly contrary to what, not only from all our great Writers since the Reformation, by way of Tradition, but by several Collects in our Liturgy (which are the best Comments on our Articles, and the most authentick Expounders of our Doctrine) appears to be the receiv'd Doctrine of the Church of *England* as to those Points, and consequently the many Opinions laid down and left unrefuted, are plainly inconsistent with the Design of the Articles themselves. But to descend to particulars, in matters of so much Intricacy, would be to draw out this Discourse beyond its intended Length; and therefore, though there may be occasion to say something more of it before we have done, yet the Illustration of it will more naturally fall

The First Head of Complaint consider'd.

fall under the particular Examination of the Articles themselves.

Proceed we therefore to the Articles of the *Church* and Church-Government, for the sake of which in all likelihood this whole Scheme for Latitude in Opinion was first fram'd.

The 19th Article, *viz. OF THE CHURCH*, may with some pains be made to bear very different Grammatical Senses, and consequently according to the Bishop's Latitude and way of Expounding, may in some very wrong Senses be subscrib'd to. The Words are these: *The visible Church of Christ is a Congregation of Faithful Men in which the pure Word of God is preach'd, and the Sacraments be duly administred according to Christ's Ordinance in all those things that of Necessity are requisite to the same.* The Definition here given of the visible Church is very plainly restrain'd to a regular Administration of the Sacraments according to Christ's Ordinance; and so it is as to the preaching part also: But as on the other hand, our Church hath never understood it exclusively of Cases of Necessity (it being well known that God in such Cases accepts of the Will for the Deed) so neither on the other hand, unless there be a Necessity, is it by any far-fetch'd Grammatical Sense to be so expounded as to be next to nothing; and yet so it is, that when we come to look into the Exposition of this Article, we find my Lord Bishop of *Sarum* can by vertue of his Latitude (his *Largeness and Equity*) so contrive the matter, and evade the Force of the Article to that degree, that if Men are baptiz'd, it matters very little by whom it is done, if we do but take care to retain the Essentials of Water, and of baptizing in the Name of Father, Son and Holy Ghost; though according to Christ's Ordinance, the power of doing it belongs to a distinct Order of Men; and our Rubrick before the Form of private Baptism, implies no less: And though the same is also true as to preaching, yet let a Number of Men for their Honesty have but a Right to be called *Faithful*, and a very little more

The First Head of Complaint consider'd.

more shall make a *Visible Church* of them, according to my Lord of *Sarum's* Notion of a Church, or according to such a Notion as a Man may easily frame to himself of it, by the help of my Lord of *Sarum's* Scheme and Management: A Man that hath no better a Notion of a Church than this, may subscribe to this Article, and his Integrity not be question'd by my Lord of *Sarum* for his so doing; his Lordship not having been pleas'd to consider, that in this Article, without respect had to particular Cases of Necessity, which supersedes all Rule of course, a Definition is given of the *Visible Church of Christ* in general, wherein it is not to be suppos'd there should want either Preaching or Administ'ring the Sacraments according to Christ's Ordinance in a regular Way; and to set this forth, and press the Necessity of it, where there is no Necessity to have it otherwise, ought to have been the Business of an Expositor, instead of labouring Ways and Means to evade the Force of the Article, as his Lordship hath thought fit to do.

Again, Article 20, *of the Authority of the Church*, according to the Bishop's *Largeness and Equity*, it is easie to suppose notwithstanding a Man's subscribing to this Article, that the Church hath really no power to enforce the Observation of Rites or Ceremonies; much less hath she any Authority to make Decisions in Matters of Faith: for though we are generally apt to imagine no less than all this from the Article, yet the Words will bear a Grammatical Sense amounting to nothing of all this, if to any sort of Power at all. The Words are these: *The Church hath power to decree Rites or Ceremonies, and Authority in matters of Faith.* These Words a great many have been so much offended at, as to have made a great deal of Bustle about them; and Archbishop *Laud* was accused of having put them into the Article, his Accusers pretending they were not in the Original. But had my Lord of *Sarum's* Notion of different Grammatical Senses, been thought of in those Days, there had been no need of any Dispute of this kind; for what signifie the Words at last? The *Church* may have power, to decree Rites or Ceremonies; but it does not say that any

The First Head of Complaint consider'd.

any are bound to observe them. *The Church* may have *Authority in matters of Faith*, true: For hath she not Authority to preach the Fundamentals of Christian Religion, and propagate the Gospel, and teach such things as are Matters of Faith? And what Dissenter is there that will deny the Church this Power? But this does no way come up to what the Article has all along been suppos'd to import. True it is, that the Bishop of *Sarum* hath not in express Terms just under this Article, made this use of his Rule for Latitude: But the Favour shewn to different Constitutions under other Articles is inconsistent with the Allowance of such a Power in the Church, as this Article is suppos'd to assert.

In the 21st Article concerning the Authority of General Councils, we have these Words: *Things ordained by them as necessary to Salvation, have neither Strength nor Authority, unless it may be declared that they are taken out of Holy Scriptures.* That things ordain'd by a Council, should be *taken out of Holy Scriptures*, will bear such a Grammatical Sense as to affect our most authentick Creeds; for whatever Proof may be made of them by fair Deduction and Consequence, not one of them can be said *to be taken out of Holy Scripture*: There is no one of them to be found either in the Old or in the New Testament, *totidem Verbis*, or in the Form they now stand: And how far this Declaration of the Church in this Article may have help'd his Lordship in his paying so little respect to the Creeds, and bringing them so very low, and even upon the level with any Orthodox Book that he himself shall happen to write (as hath been already shewn) may be fit to be consider'd.

The next Article which offers it self upon this occasion, is the 23^d, of *MINISTRING IN THE CONGREGATION*. Perhaps there is not any one thing the Church of *England* hath taken more effectual care to secure by all the ways imaginable, than a regular Admission to the Ministry by Episcopal Ordination, as found to be most Ancient and Apostolick, if not of Divine Institution. This, in opposition to Presbytery, or any

The First Head of Complaint consider'd.

any other way of Intrusion into the Church is effectually secured by the Laws of the Land, as well Civil as Ecclesiastical. Our Rubrick and Liturgy (both which are sufficiently plain and express) are confirm'd and establish'd by Act of Parliament. To this we may add, not only the Canons of the Catholick Church, but those of the Church of *England* agreed upon in Convocation, and by Royal Sanction made obligatory, as the Rule of that Canonical Obedience, which all Clergymen are bound to upon Oath. The Form of Consecration of Archbishops and Bishops, and Ordination of Ministers (as the only way whereby Men are to be call'd into the Vineyard in this Church) being annex'd to the Book of Common-prayer, and establish'd by the same Authority as the Book it self sufficiently sets forth the Distinction of the Three Orders of Bishops, Priests and Deacons, and the Authority of each; and as much is there said as can be desired, or could well be thought of, whereby to shew the Necessity which the Church thinks fit to lay upon Episcopal Ordination, as the only regular way of being made a Minister of Christ. This Book of Consecration, &c. so very explanatory of the Doctrine of the Church as to this point, is requir'd to be subscrib'd under a distinct Article, *viz.* 36th. and yet after all this, though the Church has taken all this pains not to be misunderstood in so material a Point; yet by the Help of this Exposition, and that *Largeness and Equity* which it allows; a Presbyterian or Independant may subscribe and not be charg'd with Insincerity or Prevarication.

The Words of the Article are these: It is not lawful for any Man to take upon him the Office of publick Preaching or Ministring the Sacraments in the Congregation before he be lawfully called, and sent to execute the same; and those we ought to judge lawfully called and sent, which be chosen and called to this Work by Men, who have publick Authority given unto them in the Congregation to call and send Ministers into the Lord's Vineyard.

The First Head of Complaint consider'd.

Any one that lives in *England* and is but in any degree acquainted with our Constitution, so as to know who it is that is in Authority in the State, to appoint State-Officers; that it is the King, and Men in publick Offices act by his Commission and by his Authority; do also know, that the Persons who have publick Authority in *England* to call and send Ministers into the Lord's Vineyard, according to that Law which requires these Articles to be subscribed, are the Bishops only; and no one can imagine that the Article when fram'd, or when tender'd by the Bishop to be subscrib'd, should mean any thing else; yet after all, when we come to look into the Exposition of this Part of the Article Page 257, we are told another Story, viz. That *This is put in very general Words, far from that MAGISTERIAL STIFFNESS in which some have taken upon them to dictate in this matter. The Article does not resolve it self into any particular Constitution, but leaves the Matter open, and at large, for such Accidents as had happen'd, and such as might still happen; they who drew it, had the State of the several Churches before their Eyes, that had been differently reformed; and although their own had been less forced to go out of the beaten Path, than any other, yet they knew that all things among themselves had not gone according to those Rules that ought to be sacred in regular times. Necessity has no Law, and is a Law to it self.*

This last Suggestion, for the which there is so very little Grounds or Occasion, cannot easily be suppos'd to be otherwise design'd, than as thereby the better to bring our Church upon the level with some Churches abroad which are after *Calvin's* Model, which at the same time very much detracts from the Honour of our Reformation, as will be shewn in its due place. This Supposal or Suggestion of our having been defective in our way of reforming, as well as some others, is to make it look the more plausible, to urge Men to avoid that *Magisterial Stiffness* aforementioned; some pretending to dictate as if *Episcopacy* were the only regular Form of Church-Government, or proper way of send-

The First Head of Complaint consider'd.

sending Labourers into the Vineyard. These dictating People are in p. 259, call'd the *Hotter Spirits*, and such as the Expositor sufficiently intimates not to suit with his Humour, as not coming up to his Measures: He is not of their Class; he hath not only different Notions of things himself, but he will have the Article it self, and consequently the Church, to intend to leave the matter open and at large; as who knows what may happen in *England*, as well as what hath happen'd of late in a neighbouring Countrey? A pretty good Hint of a wary Man that looks forward to purpose.

In the mean time, till that Day comes so much wish'd for by some, as which cannot but of course bring along with it such a thorough Reformation as will soon root out Episcopacy, under the Notion of a Popish Ordinance, and be attended with several other Alterations in the establish'd Religion of the like kind. Thus much advantage such as are well-wishers thereto, may reasonably promise to themselves, from this Notable Discovery of a Latitude intended by the Church to Men of different Constitutions, that so far as my Lord of *Sarum's* Credit will go with the Presbyterian and Independant (and that it will go a great way with either of them, we may reasonably suppose) neither of them need make any difficulty of qualifying themselves for some good Cure or Dignity in the Church, by subscribing to this Article: For, as to their taking Episcopal Orders, whatever Notions some may heretofore have had of it, so long as a Man hath no Scruple upon him, as to the Validity of those Orders, which he hath already receiv'd, and the Article of the Church concerning *Ministring in the Congregation*, may be so understood, as not to make any other Ordination necessary, but what they have had already; what hurt can there be in submitting to such further outward Formalities, with respect to Episcopacy, as the Laws of the Land, which are only humane, and no further obligatory, may require?

The First Head of Complaint consider'd.

When thus some of those worthy Men Mr. *Baxter* us'd to talk of, those Men of different Constitutions shall have qualified themselves for the Ministry, it hath been already shewn how they may easily get over the Article of *RITES and CEREMONIES*, and all that tends to Decency and Order; and by these means in a while things may be brought to a very hopeful pass; insomuch as those of the Church of *England*, as now by Law established, may come to be content to leave their Parochial Meetings to these new Comers, and be glad any how to get together, and serve God in their own way, as they were fain to do within the Memory of Man upon the same Occasion.

Not to dwell longer on this Topick, but to shut it up with the same Article, as we may reasonably presume the Expositor had a particular regard to when he first cast his Scheme; forasmuch as what for the present seems to carry with it a Face of more than ordinary Christian Temper and Moderation, may come to do good Service to some People upon occasion. Whoever considers the use that may be made of *different Grammatical Senses* to be put upon Words, must needs be sensible that the Articles of the Church, (though never so carefully fram'd) may come to loose all sort of Benefit that the Church can propose to reap from them; and the Exposition before us must be allow'd to be the first Attempt of this kind of any note, to encourage any such thing.

It must be confess'd, that there was once an Author (but such a one as ought not to be nam'd the same day with my Lord Bishop of *Sarum*) one *Christopher Davenport* a Franciscan Fryar, known by the Name of *Franciscus de Sancta Clara*, who by the Help of a Paraphrasical Exposition of our Articles, endeavour'd to make them speak the Romish Dialect. But, as on the other hand, Sincerity or Writing in earnest, is not what that Tribe of Men will always pretend to, when they are to encounter an Adversary; so neither, on the other hand, can that Design at best, pretend to compare with my Lord of *Sarum's* Scheme, as upon a particular Inquiry made into the nature of each, would very plain-

The First Head of Complaint consider'd

plainly appear. Something of the same nature may be trac'd in Mr. *Baxter's* Writings; but he never could nurse up his Notion to any Maturity: He made a shift to get over most of the Articles, (he himself indeed, not to do him wrong, is suppos'd to have dispens'd with them all when Episcopally ordain'd :) He made it easie enough to subscribe to all the Articles except three or four: But those which concern the Church and Church-Government in his riper Years he knew not how to reconcile either with Presbytery in general, or with his own peculiar Fancy of Parochial Episcopacy. This was a Task too hard for him, and he was fain to leave it to a more able Pen, and to one of a much greater Character to accomplish.

And much the same may be said of the Franciscan Fryar; it was his Misfortune to live too soon, so as not to have seen my Lord of *Sarum's* Exposition: For by the help of the Latitude allow'd by his Lordship to different Grammatical Senses, he might have made it very hard to be so run down, as * *Dr. Ward* in a Letter to Bishop *Usher*, relates he was at a Publick Commencement at *Cambridge*, in the Vice-Chancellor's Speech for pretending to reconcile our Articles with the Decisions of the Council of *Trent*: a very notable Undertaking for a Fryar it was; but not to be effected unless by the Help of my Lord of *Sarum's* Scheme, without incurring the Imputation of notorious *Prevarication*.

So much as hath been said, may suffice to shew that our Expositor's Scheme for Latitude tends to introduce *Diversity of Opinions* into the Church by encouraging Persons of very different Perswasions, and opposite Constitutions, to subscribe to the same Articles, under colour of the Words admitting different Grammatical Senses: A thing, which did not the Title of the Articles sufficiently provide against, yet to suppose to be intended by the Church, would not redound very much to its Credit, if † Bishop *Taylor* in his *Ductor Dubitantium*, be in the right: Where, speaking of the Lawfulness or Unlawfulness of Subscribing with this sort of Reserve, he has this Expression; *This is the last Remedy, but the worst: It hath in it something of Craft, but*

* *Ushers Letters*, p. 473. Let. 181.

† *Duct. Dubitantium* lib. 4. c. 4. v. 23. §. 1, 2, 3.

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The First Head of Complaint consider'd.

very little of Ingenuity; and if it can serve the Ends of Peace or of External Charity, it cannot serve the Ends of Truth, Holiness, and Christian Simplicity. To talk of what the Words will bear, may do well enough in Pleadings upon Deeds and Covenants in Common Law; but where Religion is concern'd, Men are suppos'd to proceed according to Equity, and with Sincerity; When the Sense of the Church is any way so made known to us, as that we cannot well be ignorant of it, without shutting our Eyes so close as to amount to an affected Blindness, we are not to pretend to put Constructions of our own upon the Decisions of the Church, under colour of some Grammatical Sense the Words may with some force be made to bear; though, where we have no such way of coming to the right Sense of an Article, and the Church by its Silence may seem to leave Men to their own Thoughts; there no doubt, all Men are at liberty, the Church not having thought it needful to provide against *Diversities of Opinions* in things of less moment, determining only the more Essential necessary Doctrines in Religion; but what does appear to be determined by the Church in her Articles, that we ought to assent to and agree with her in, or not subscribe.

And to frame such a Scheme for Latitude in subscribing, as to take in Men of different Judgments as to the very things contained in the Articles to the which they subscribe, is what very plainly tends to *introduce such a Latitude as the Articles were framed to avoid.*

Though thus the first Head of Complaint cannot but appear to be just, his Lordship having laid too wide a Foundation for Latitude, in making his Three Grammatical Senses of the Third Article, to be the measure of what he would allow in subscribing to all the rest; yet before we go any further, it may be needful by way of Digression, to obviate an Objection which may seem to lie against the opposing such Latitude as the Exposition encourages, it being generally by all People taken for granted, that such was the Moderation of the Church of *England* in compiling the

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The First Head of Complaint consider'd.

Articles, as well as in all other her Proceedings, as to leave a great deal of room for Liberty of Opinion in several things. This is what it may be needful to say somewhat of, and set in its True Light, before we proceed, in hopes that if my Lord of *Sarum* be at leisure to consider it, he may think fit to change his Scheme for Latitude in subscribing, and qualifie it accordingly.

It cannot be denied but that our Church in framing her Articles as the Effect of Moderation, did design a great deal of Latitude and Freedom of Thought for the Ease of Subscribers, not tying Men up at the rate the Church of *Rome* is known to do all those of her Communion, determining things which are better left undetermined, requiring many things to be believed as Articles of Faith, which have no Foundation from Scripture, and forcing an Assent in all alike, under the pain of Excommunication. These are Impositions we are freed from, having nothing of this sort to complain of: and if this were all, it were enough to make the Difference between the Church of *Rome* and us, as to Terms of Communion to be very considerable: But this is far from being all, the Moderation of the Church of *England* goes much further as will appear upon a due Enquiry made into the Nature of it, as well with respect to the Laity as the Clergy.

1. The Moderation of the Church of *England* shews it self in this, that the Generality of the Laity are not bound up to a strict Acknowledgment of the Articles, otherwise than as they shall be found to be comprized in the Creeds, or as they are evidently true in themselves, and may be proved from Scripture, or at most in the way of Articles of Peace and Acquiescence in the Doctrine of the Church to the which they belong; which being read to them sometimes, to the end that they may be acquainted with them, they are not to contradict them or affirm them to be erroneous, but keep their Opinion of them to themselves, if there be any thing in them that they do not like.

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A Layman may happen to be unacquainted with the Contents of several of the Articles all his Life-time, and yet not be charged with Insincerity for professing himself to be a true Son of the Church of *England*; but 'tis otherwise with all such as are of the Ministry: No one ought to pretend to offer himself for the Ministry; or in order to his Admittance into it, presume to subscribe to the Articles, without having first duly weighed and consider'd every one of the Articles, it being the Design of the Church by the Subscription enjoyned, to be secure of their being rightly principled themselves, who are to teach others so as not to mis-lead, least, should *the Blind lead the Blind*, both might be in danger of falling *into the Ditch*.

2. Our Church is so far from following the Example of the Church of *Rome*, in denouncing *Anathema's* on those that do not believe every particular Article, that we have but one direct Instance of it throughout the whole Sett; and that is by way of Enforcement of the 18th Article, as the Conclusion of several that go before, relating to the same material Fundamental Doctrine of our being saved by the Merits of Christ alone, and upon no other Bottom whatsoever. This the Church has thought fit to lay great Stress upon, and yet says nothing but what was first preach'd by our Saviour himself, and by St. *Paul*, to whose Words, *Gal. 1. 8.* in all likelihood the very Phrase of *Accursed* was design'd to refer.

3. The Moderation of the Church of *England* is very remarkable, in making so very few Doctrines to be as Conditions of Communion (contrary to what is objected in the Beginning of the Introduction;) it may be truly said, there is in our Articles very little, if any thing more than what is either borrow'd from the Creeds, or what are Doctrines highly fit to be asserted, as in Subserviency to Fundamental Truths, or what is directly intended as in opposition to Popery, and to fence against the

the erroneous Doctrines and superstitious Practices and Corruptions of the Church of *Rome*, or such as act for them under some Disguise or other. It were very easie to shew that there are very few things laid down in our Articles, which can, according to the Bishop of *Sarum's* Notion, be termed *Doctrinal Points*; not one especially of all the ten middle Articles, from the 9th, to the 19th, being such as he supposes them to be; all of them, on the contrary, in truth being one continued Explanation of, or an Enlargement upon, the most necessary Part of our Christian Faith, couched under the latter part of the Apostles Creed, in very few Words, viz. *the Forgiveness of Sins, and Life Everlasting*. We have in these Articles the Nature and Consequence, as well of Original as of Actual Sin. Our Incapacity of doing any thing as of our selves, is acknowledged, that our Sins must be forgiven us by the Merits of Christ; we must be justified by Christ alone, and through Faith in him, in order to eternal Life: It is he alone that calls us, and makes our Peace with God. Here we are told how God did decree and purpose from all Eternity these Means of Salvation to Mankind for the sake of his Son; That before the Foundations of the World were laid, he pre-ordain'd Man to Life, *calling, or electing*, or chusing all such to be his *adopted Children and Vessels of Honour*, that should believe in his Son, and live according to the Rules which he hath given us in the Gospel; and at the same time excluding all from the Benefit of this *Eternal Predestination, Justification and Election*, who should reject these means of Salvation thus tender'd by Christ, and to be attain'd by Faith in him, and by no other means whatsoever.

This is the whole of what is contained in all those Ten Articles, and is the Substance of several Homilies, and nothing truly controversial or disputable about *Absolute Decrees, or the Efficacy of God's Grace*, but plain necessary Christian Truths will be found to be here laid down and asserted: Some few Scholastick Terms indeed (as the known Language of the Learned of those times)

do sometimes occur: But if we carefully examine every Proposition, and do not go about to lay Weight upon single Words, and draw Inferences from them, such as *Predestination, Election, Vessels of Honour*, or the like: If we only look to what is fairly affirmed or denied, and go no further, we shall not meet with any one Proposition in all the Ten Articles, but what every Orthodox Christian will be ready to subscribe, let them vary never so in their Sentiments. Here is really nothing but solid Divinity, wherein all Men in a manner agree, that are not Favourers of *Pelagius* or *Socinus*.

So that upon a due Examination of the matter, my Lord of *Sarum* will be found to have spent a great deal of time and pains upon the middle Sett of Articles, to little purpose; and particularly in his Exposition of the 17th Article of *Predestination and Election* (wherein he seems to think he has done his best) he will be found to shoot all the while at Rovers, and wide of the Mark, loading the Article with Questions which do not belong to it, and scarce saying any thing of what it really and truly imports, as will be easily shewn in its due place.

In some other Countries a great deal of stress may have been laid upon some abstruse Notions wherein the Terms of Art may be the same as our Articles make use of, or they at least are made to be the Titles of them (though they are also Scriptural, and for that reason therefore chiefly retain'd;) such as *Justification, Election, Predestination*, &c. And about these the *Lutheran* and *Calvinist* shall have hot Disputes: But these Points which make so much Noise abroad, our Church says nothing of at all; She is altogether silent as to what their Quarrel is about, and would have all her Children be so too: The meddling with Fatality, and Prescience, and Reprobation, and other such Matters as handled by Foreign Divines, is what hath been often forbid, and is always discountenanc'd by our Church: Nor is there any thing to be found in any of the Articles, which by being asserted, does naturally engage a Subscriber.

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to concern himself about them; and they that from Words only and Modes of Expression, go about to draw any of our Articles into those Quarrels, do our Church a great deal of wrong. It is the Effect of Moderation in our Church, to avoid determining such over-nice Questions, as have occasion'd those unhappy Divisions, things about which Men may dispute to the Worlds End, and be never the wiser; and which, after all, there is no Occasion for Men so nicely to enquire into, as to make them so much as any part of their Study, so far as Christianity is concern'd. The Method our Church hath taken, is to keep to such Doctrines and Positions as are Scriptural: And whoever makes any of our Articles to be transcribed or copied from *St. Austin*, or from any other uninspired Writer, very much mistakes the matter. Those very Articles my Lord of *Sarum* points at, were in all likelihood intended to be a Transcript from the Scriptures in general, and from *St. Paul* in particular, and from no one else.

4. *Lastly*, The Moderation of the Church of *England* being such, as to be very sparing in her Decisions and Determinations of any thing, but what in some respect or other appears to her to be in a manner necessary to be held and maintain'd towards the securing an Orthodox Faith, there cannot but be very great Scope for Latitude and Diversities of Opinions in lesser matters, and such as are not stated or defin'd. No Church allows more Liberty of Thought as to Things in their own nature indifferent, or which are merely Philosophical, and not plainly Theological; or, I rather should say, Evangelical-revealed Truths, and in some measure Fundamental: But where the Church thinks fit to dictate and define, there her Children (such especially as are of the Ministry, or are to instruct others) are not to contradict or gainsay; but on the contrary, they must agree with her, and with one another, and consequently, as employ'd by her, must speak her Sense, or not pretend to be sent by her.

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And least any one should plead Ignorance in this case, and take the Advantage of ambiguous Terms and Expressions (if any such there be) or pretend to several Grammatical Senses contrary to one another, it hath been already observed, and it is what ought to be observ'd, that the Church hath many other Ways whereby to let us know her true meaning in her Articles, which when we know, we must not take the Liberty to dissent from, and yet for worldly Advantage subscribe. Where either the Canons, the Liturgy, or Homilies, the uninterrupted Practice and known Doctrine of the Church ever since the framing the Articles come in by way of Information or Testimony, we must not shut our Eyes against such Light: But where there is nothing of this, and one Article does not explain another, nor the Article to be subscribed, explain it self; there we are at liberty, and not at all bound up to any one Grammatical Sense more than to another; in such Case, and such only Men may subscribe the same Article, and yet be of contrary Opinions: the Reason being plainly this, that either the Church is altogether silent (as she is as to many Points which some will needs tack to our Articles, though they do not belong to them) or it does no way appear, but that one Opinion may be as agreeable to what the Church would have us believe, as another, as not being of that moment, as to come within the express Decisions of the Church in any authentick Obligatory Way.

Hence it is that Men of Learning, notwithstanding their having subscrib'd to our Articles, may be of different Opinions as to some things relating to Christ's Descent into Hell; they may differ, not only as to the nature of the Place to the which our Saviour went when dead, but also as to the Design of his Descent, or what he did in the Place which the Creed and our Article (keeping to the Term made use of in the Creed) calls Hell; neither the nature of the Place, nor the Design of Christ's going to it, is defined in the Article; only so much is said, as in opposition to the *Apollinarian* Heresie, to assert that Christ being perfect Man as well as perfect God, his Body was not only

only actuated by the Godhead, but had a Humane Soul, which Soul went to the Place appointed it when the Body was laid into a Grave. This excludes the Bishop's second Grammatical Sense of the Grave and Hell signifying the same, and yet leaves a great deal of Scope for Critical Learning, and for Search into Antiquity, and the meaning of several Texts in Scripture, the better to discover what neither the Creed nor the Church in the Article hath thought fit to define. The same is to be said for those Articles, upon which some have grafted so many intricate Questions concerning God's Decrees, and the Efficacy of Grace. It is a great Mistake to think that any wise Man of our Church that either understands himself, or the Articles, or the Duty of an honest Man, believes those Articles to be a Transcript of any Man's Doctrine, from whom at the same time, they differ in the very things defined (as my Lord of *Sarum* is pleas'd to suggest in the beginning of his Preface;) but the Reason why so many have taken the liberty to differ upon those Points, is because they are really not defined in our Articles; nor is it at all likely that the Church did intend to trouble her Subscribers with such nice Speculations; but on the contrary, to keep to the more substantial necessary Truths, in the way of Moderation and Indulgence: So that neither of these Instances will stand the Bishop in any stead in the way he endeavours to make use of them: These shall not warrant a Latitude in subscribing any Article in a Sense different from that, wherein either by the same Article, or by any other, or by the current Doctrine or Practice of the Church, it appears to have been fram'd. To differ in things not determin'd by the Church, will not warrant Diversity of Opinions in things which plainly appear to be determin'd, and in which we cannot but know the Intention of the Church.

The Moderation of the Church of *England*, with respect to her Articles, the better to secure her Doctrine, is much the same as it is with respect to her Canons and Rubricks, for the Establishment of Ecclesiastical Discipline and a Uniformity

The First Head of Complaint consider'd.

formity of Worship. Nothing of Rigour can be complain'd of in either, no straining upon the Consciences of Men, nothing more required than needs must, to make our Faith come up to the Scope and Design of the Gospel, and our way of serving God be according to the Apostles Rule of having all things done decently and in order: But when our Doctrines are fix'd, and our Rules laid down, those that call themselves moderate Men, do very much mistake the Moderation of our Church, in making it to consist in waving this or that Doctrine, or in being unconcerned at the Omission of this or that outward Performance or Ceremony. Such sort of Moderation is what our Church disclaims and discountenances upon all Occasions: She is easie in her Injunctions, but not at all remiss in requiring a due Conformity and Obedience. The more indulgent she is in what she enjoins, the more Reason there is to expect a punctual Observance, and to resent any wilful Failure therein. All Degrees of unwarrantable Liberty, are the more blameable under an easie Rein. If we are really ignorant of what our Church would have us believe and teach, it is somewhat; but if we have sufficient means whereby to know it, and do know it; if we are sensible, and in our Consciences believe the Church did intend one thing, and at the same time take the liberty to dissent from her, and be of another mind, and yet resolve to intrude into the Ministry by subscribing to her Articles, upon pretence that the Words may be otherwise understood according to true Grammar, this is neither the part of a true Son of the Church of *England*, nor of an honest Man.

The Lenity of a Church is not to be abus'd, or made to serve as a Cloak to Prevarication and dishonest Practices: Men must not thence conclude they may do any thing with her, and presume upon her good Nature and Forbearance: Men must not subscribe to Conditions of Communion, and both believe and teach the contrary. This is not fair dealing; and should it be countenanc'd, ought not to be call'd Moderation, but a Snare. To lay a Scene for such

The Second Head of Complaint consider'd.

such Latitude, is what too naturally leads Men into Temptation, and gives so much countenance to Deceit, as it is not to be suppos'd my Lord of *Sarum* can, upon second Thoughts, approve of it. The very Design of having Articles to be subscrib'd, is hereby frustrated, and ill Men shall be let into the Church, whose Principles will prompt them to pull it down as soon as they can, that they may build it their own way. God is said to *make Men to be of one mind in an House*, and that in his House especially, which is the Church, they should be so, is one main thing intended by the Articles; the Framers thereof proposing thereby to *avoid diversities of Opinions, and to stablish Consent touching true Religion*. Whoever therefore goes about to score out a way for Men to espouse quite contrary Opinions touching the very things to the which they subscribe, and make the Articles, as well as the Subscribers, wage War with one another, must needs be to blame: And all such Undertakings may be truly said, to *tend to the introducing such a Latitude and Diversity of Opinions, as the Articles were framed to avoid*.

The Second Head of Complaint consider'd.

This being said of the First Article of Complaint against my Lord Bishop of *Sarum's* Exposition, come we now to the Second, *viz.*

That there are many Passages in the Exposition of several of the Articles which appear to be contrary to the true Meaning of them, and to other receiv'd Doctrines of our Church.

Though so full a Proof of this, as may possibly be expected, would require a more particular Examination of the Exposition Article by Article, than is here propos'd; yet if we were to look no further than to what hath been already observ'd, some sort of Guess might be made, how far this Assertion will admit of pregnant Proof.

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Here are two things complain'd of, both of them fit to be consider'd. First, with respect to the Articles themselves, as some Passages in the Exposition appear to be contrary to the true Meaning of them: And 2^{dly}, with respect to some other receiv'd Doctrines of the Church, and which are sufficiently known to be so; though they may not perhaps in express Terms be contain'd in the Articles, there are Passages in the Exposition which appear to be contrary, as well to the one as to the other; and this will be the more easily allow'd, if either be proved, when we consider, that whatever is contrary to the one, cannot well but be contrary to the other also. To be sure, what is contrary to the Articles, is contrary to the receiv'd Doctrine; and whatever is contrary to the receiv'd Doctrine, cannot easily escape being contrary to the Design at least of one Article or other: since in this Body of Articles, the main Substance of the Doctrine of the Church of *England*, is known to be contain'd. However, to make this matter the more clear, it may not be amiss to give some Instances of each: Nor will it be found to be less blameable in it self, though possibly not so directly within the Reach of the Canon, to contradict some common receiv'd Doctrines, than it is to put false Glosses and Interpretations upon the Articles themselves, contrary to the true Intent and Meaning of them.

It hath been already observ'd that the Church hath many other ways, besides the having this Body of Articles, whereby to inform her Children what her Mind is of things fit for them either to know or do. As, 1st. The Book of Homilies, which is in effect subscribed to, or at least approv'd of in gross, as containing good wholesome Doctrine under the 35th Article. 2^{dly}, The Liturgy which is subscrib'd to under part of the 36th Canon, and publickly declar'd to be assented to. We declare, or assent and consent to it in the Face of our Congregations; and one part of it, *viz.* that of Consecration and Ordination, is subscrib'd to in the 36th Article. 3^{dly}, The Canons, which the Clergy are in some sort oblig'd to observe upon Oath;

Oath; and which are the undoubted Acts of the Church, as agreed to, and subscrib'd at first by both Houses of Convocation. 4. There is also such a thing as an uninterrupted Practice, as to Discipline and common Consent as to Doctrine, in some things which are transmitted down to us in the Writings of many Learned Men since the Reformation, who in their time were zealous Asserters of the Doctrine and Discipline of the Establish'd Church.

By all these several Ways we are let to know the Sense of the Church to the which we belong, and whose Doctrines and Rules we are suppos'd to follow and embrace. If indeed there were nothing of all this, and the 39 Articles were the only means afforded us besides the Scriptures, whereby to learn our Religion, and things should happen to be obscurely express'd in them; it were perhaps reasonable, that such as may be competently well assur'd of their being capable of judging for themselves in things of that kind, should take the liberty of subscribing in such a sense as the Words will bear, according to the Rules of true Grammar, and at least seemingly proper Signification: but yet even then, no one should take upon him so to expound an Article, as either to make it contradict it self, or be inconsistent with any other of the Articles; or so as to make the Church be inconsistent with it self, in requiring us either to act or declare any thing contrary to what we subscribe: Which being premis'd, come we now to consider what sort of Liberty is taken in the Exposition before us; beginning first with what concerns the Articles themselves, before we speak of other Doctrines.

The second Grammatical Sense of the Third Article, which in the Exposition seems to be preferr'd before any other, hath been already shewn to be inconsistent with the very Words of the Article it self, if we will suppose the Church either to speak properly, without Tautology, or indeed to speak Sense.

To discredit all the Three Creeds, and lessen as well their Antiquity as their Authority, cannot but be acknowledg'd to be against the Intent and Design of the 8th. Article, and

in effect against the Article it self, which says, *They ought thoroughly to be receiv'd and believ'd.* What the Article calls *Nice Creed* and *Athanasius Creed*, it would have been proper for an Expositor to make the best of, in giving some Reason (as he very easily might) why they may well enough be so call'd, rather than to take so much pains to shew why they ought not to be so reputed. And as to the latter, there is this moreover to be said, That the parting Blow given it, cannot but be very acceptable to the *Socinian*, and such whose Business it is to disparage it, and run it down, in hopes it may one day be laid aside: Instead of enforcing the Reception of it upon any other Motive, than barely as it may be supported by down-right Scripture Proof, instead of setting it off to any sort of Advantage, after having lower'd it sufficiently in point of Antiquity, saying p. 106. *It was never heard of till the 8th Century, and grew into credit in Ages that were not critical enough to judge of what was genuine and what was spurious.* Though this be a sufficient Intimation that the Creed it self is *spurious*, and was at first impos'd upon some ignorant Ages, and so grew into credit by degrees, no body knows how nor when; yet, least what seem'd needful to be said concerning the Apostles Creed, and of Creeds in general, as to their being receiv'd for the sake of the Doctrine they contain (which is as little as can well be said) least this should look too much in favour of the *Athanasian Creed*; a sort of *Caveat* is enter'd at last to prevent any ones having too good an Opinion of it. The Exposition concludes with these Words, that they may be sure to rest upon the Reader's Mind: *Though we must acknowledge, that the Creed ascribed to Athanasius, as it was none of his, so it was never established by any general Council.*

Whether this be so in Fact, or not, is a Question that does not lie before us at this time: But whether such a Compliment pass'd upon this Creed in particular, does very well comport with the Article, which is made in favour of all the three Creeds, is very easie to determine.

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But to proceed: If what hath been already suggested, and in some measure hath been shewn, be granted; that the ten Articles, from the 9th. to the 19th. do principally, if not altogether, concern the great Fundamental Doctrine of the Christian Religion, of *Forgiveness of Sins* and *Eternal Salvation*, tender'd to Mankind by the Mediation of Christ, notwithstanding Man's Original Corruption, and Fall from Righteousness: That notwithstanding his having been dead in Sin, and thereby become incapable of doing any thing that of it self can be pleasing or acceptable unto God; yet is Life Eternal procur'd for him, and he is *ordain'd* and *call'd* thereto by God's *Eternal Purpose* and *Secret Counsel*, through the Mediation of Christ, upon condition of believing in him, and of obeying his Gospel; and by no other means, or upon any other terms whatever, can we hope to be sav'd. If this be the main Scope and Design of all that Set of Articles, exclusive of all abstruse disputable less momentous Points, about *Justification*, *Free Will*, *Predestination*, &c. (which some have to so little purpose spent so many Thoughts upon) if upon a right View taken of those Articles, it so prove, that all the odd Notions of some People, as to *Reprobation* and *Fatality* (as the Result of Divine Prescience) are industriously avoided, then the Exposition given us of these Articles, which is to revive all those Questions, cannot but be contrary to the Design of the Articles. So often to bring upon the Stage *God's Decrees*, and the *Efficacy of Grace*, and the *Doctrine of St. Austin*, and the old Stories of *Sublapsarians* and *Supralapsarians*, is but to do wrong both to the Reader and to the Articles themselves, upon which such Speculations are grafted, as do no way belong to them.

If from our Homilies, and several Collects in our Liturgy, the Doctrine of the Church of *England*, as to what is intended in those Articles, sufficiently appears; then to lay down several other Opinions, and leave them uncontradicted, and encourage a Latitude of subscribing in any of

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those Senses, is so to expound the Articles, as to make way for Opinions contrary to the Articles themselves.

And as to the last of these Articles, viz. the 18th, *Of obtaining Salvation only by the Name of Christ* (which whoever contradicts, is by the Article declar'd to be *accurs'd*;) whether the Exposition be consistent with the Words of the Article, may be gather'd from a remarkable Passage, which must be allow'd to have been a very unhappy Mistake (if altogether owing to Inadvertency) and that is the better to take off the severe part of the Article, to be told, as we are, p. 171. *That there is a great difference between being saved by the Law, and saved in the Law. The one, his Lordship says, is condemned, but not the other.* Now this is a Difference the Church was so far from intending should be made, that a particular care is taken to fence against it, by making the Latin Article to be *in lege*, and the English *by the Law*; and it is well known, that both alike, as well the Latine as the English, were signed in Convocation. Thus the Difference the Expositor would have to be observ'd, proves none at all; but at the same time it cannot but be observ'd, that here was a very fair Endeavour to take off the *Anathema* laid upon such as *presume to say that every Man shall be sav'd by the Law or Sect which he professeth*: Which is a thing there are too many do presume to say in the Age we happen to live in.

What hath been already said of the 23d Article, may suffice to prove, that to call an insisting upon Episcopal Ordination in opposition to other Constitutions, *Magisterial Stiffness*, (making it only to be found in the *hotter Spirits*) is neither consistent with the Design of the Article, nor with the receiv'd Doctrine of the Church. To imagine that an Episcopal Church should frame an Article so loosely, as to leave room for Presbytery or Independency, is very particular, and what it will not be very easie to persuade any one to believe; and yet if this be not so, unless this be granted, thus to manage the Article as to suppose no less, is certainly to make it speak against it self.

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What is given us under the 27th Article of *BAPTISM*, so far as Infant-Baptism is concern'd therein, very plainly contradicts the Article it self, p. 306. It is taken for granted that *There is no express Rule or Precept in the New Testament for the Baptism of Infants*, and yet in the Article it is affirm'd that *The Baptism of young Children is in any wise to be retained in the Church as most agreeable with the Institution of Christ. Ut cum institutione Christi optime congruat*, saith the Latin; which takes off all seeming Ambiguity of our English Expression *most agreeable*, and shews the Church's Sense to be, that Infant-Baptism is as much according to Christ's Institution as any thing can be; which if it be, and nothing can be said to be instituted by Christ, but what is recorded in Scripture, it cannot be true that there is *no express Rule or Precept* for Infant-Baptism in the New Testament, unless there be such a thing as a Real Distinction between Divine Institution, and Divine Rule or Precept, and the one may be without the other.

Whether there be or be not any express Text in the New Testament for Infant-Baptism in particular, as in contradistinction to that of the Adult, may be a Question fit to be considered in its proper Place: But if the Article says, as it doth, that it is *according to Christ's Institution*, the only Question at present, is, whether, to say there is *no Express Rule or Precept in the New Testament*, is not contrary to the Article. That it is contrary to the Article, will be the more easily admitted, if we consider one thing, which the Expositor does not seem to have been aware of; and that is this, that there may be an *express Rule or Precept* where there are not express Words for every individual Person concerned in the Injunction, as is evident from Christ's Institution of the other Sacrament, *Do this as oft as ye do it, in remembrance of me*, supposes an Obligation laid upon all that are capable of *remembering* Christ, so as to include Women as well as Men: And tho' there is no one Text in Scripture that expressly says, that Women are to receive the Holy Sacrament of the Lord's Supper, or that

The Second Head of Complaint consider'd.

that they did receive it; yet no one ought to doubt of their being included in the *Institution, Rule, or Precept*. In like manner the Institution of Baptism being deliver'd in general Terms, as general as 'tis possible, viz. *Joh. 3. 3. εἰ μὴ τις, Except any one, &c.* (not except a Man, as we happen to translate it) and again *Mat. 28. 19. Go and disciple all Nations, baptizing them, &c.* Since Children are by the Divine Institution of Circumcision shewn to be capable of being admitted to a Covenant of Grace, and they are no where in the Gospel excepted or excluded, it necessarily follows that they are included in the *Institution*, and consequently that there is an *express Rule or Precept* in the New Testament for their being baptiz'd, though Infants are not named in express Words.

As the foregoing Instances (to the which many more might be added) may suffice to prove that the *Exposition* before us is in many respects inconsistent with what is contain'd in the *Articles*: In like manner, it will be as easie, and indeed more easie, to give many Instances of its not agreeing with the common receiv'd Doctrines of the Church where the *Articles* themselves may have happen'd to escape.

Some few, in the way of Specimen, may suffice to prove a thing so very obvious to any common Reader, that applies himself to the Examination of the Book, with any degree of Attention.

And, not to go back again, take we the very next Article, viz. the 28th. *Concerning the Lord's Supper*. This Sacrament our Liturgy in the Communion Service teaches us to call a *Holy Mystery*: We are by it made in a Spiritual manner to eat the *Flesh of Christ, and drink his Blood*; the Spiritual Nourishment we receive from it, is compar'd to the Natural Recruit our Bodies have from Bread and Wine. Our Catechism tells us, *That the Body and Blood of Christ are verily and indeed taken and received by the Faithful in the Lord's Supper*. We are there told of an extraordinary, inward, Spiritual Efficacy: There is an *inward and Spiritual Grace*; and that to eat of the Sacramental Bread,

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The Second Head of Complaint consider'd.

and to drink of that Cup, is as the *Means whereby we receive* that Grace as well as *Pledges to assure us thereof*. After this, and considering withal, what is known to be the Doctrine of the *Lutheran Churches*, and the *French Protestants*, as taught by *Calvin*, and of the *Greek Church*, and what is found to be the current Doctrine of the *Primitive Christians*, and *Fathers*, and of our first Reformers, and of most Writers since the Reformation of any note; and the Article itself making mention more than once of our receiving the Body and Blood of Christ, one would not expect such an Exposition to be affix'd to this Article, especially as to the *Mysterious Part*, as shall make this Sacrament as plain, and intelligible, and void of Mystery, as any other Evangelical Precept. We are told p. 314. *If this Sacrament had been that mysterious and unconceivable thing which it hath been since believed to be, we cannot imagine but that the Book of the New Testament, the Acts of the Apostles and their Epistles should have contained fuller Explanations of it, and larger Instructions about it.* If Transubstantiation were that *mysterious unconceivable thing* refer'd to in these Words, it were indeed unreasonable to expect an Explanation of it in Scripture, it being a thing altogether unknown to the inspir'd Writers, and not to be heard of for the first five or six hundred Years after Christ, or any colour for it; but that some things relating to this Sacrament may be fit to be believed, and yet be left unexplained in the way of Mystery, may well enough be suppos'd, if we consider that the Case is the same with respect to that which is even still more Mysterious, viz. the Doctrine of the Trinity. There are, no doubt, Expressions enough in the *Acts of the Apostles*, and in the *Epistles*, as well as in the *Gospels*, to shew that this Holy Sacrament was intended to be one of the great mysteries of the Christian Religion; and therefore no wonder if it be not unfolded to every body's Mind, and in such manner as to make it cease to be a Mystery.

The Second Head of Complaint consider'd.

It is easie to imagine that the more mysterious any thing is design'd to be, in the way of Trial or Exercise of our Faith, and to heighten our Admiration of the God we adore, the less is said of it in Scripture, in the way of Exposition, to bring it down to our Comprehension and Capacities: And hence it is, that there is so very little, if any thing, to be met with in Scripture, to explain the Trinity; nor is it what any one ought to pretend to explain, any further than to prove that a Trinity in Unity, and Unity in Trinity, according to what is reveal'd to us in Scripture, is to be worshipp'd.

It is plain, that the God we worship does expect a double Homage from us; as he is a Spirit, he will be worshipp'd in Spirit: He expects an inward as well as an outward Obedience: There must be a Submission of the Understanding as well as of the Will: There must be an Assent to what God is pleas'd to reveal, though never so hard to be understood, as well as a Conformity in our Actions to his Laws in things which may not perhaps be very easie to Flesh and Blood. As this may be said of Mysteries in general, so it may be truly said of the Sacrament of the Lord's Supper in particular, that there is enough revealed to us in Scripture concerning it, to shew it was design'd to be a Mystery, and consequently that we ought to look upon it as amounting to something more than what the Exposition seems to endeavour to bring it to in the following Words.

We do therefore understand our Saviour's Institution thus; That as he was to give his Body to be broken, and his Blood to be shed for our Sins; so he intended that this his Death and Suffering should be still commemorated by all such as look for Remission of Sins by it, not only in their Thoughts and Devotions, but in a visible Representation which he appointed should be done in Symbols that should be both very plain and simple, and yet very expressive of that which he intended should be remember'd by them.

All this may be very well; but this is far from being all that our Church teaches us to understand by this Divine Institution. Here is indeed in this Account of it, a Com-

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The Second Head of Complaint consider'd.

memoration and Representation of Christ's Death, not only in Thought and Devotion, but in Symbols sufficiently expressive of the thing to be remembred: But if this be all, what becomes of the strengthening and refreshing of our Souls by the Body and Blood of Christ, where is the receiving of the Body and Blood of Christ as the inward part or thing signified in this Sacrament, over and above the continual Remembrance of the Sacrifice of the Death of Christ? Where is the mysterious Conveyance of God's Grace whereby we are cleans'd from our Sins, and reconcil'd to God? There is a great deal of this kind an Expositor of this Article might in defence of the Doctrine of our Church contained in our Catechism, have found good Occasion to enlarge upon; and something at least, of this, might have been more proper than to dictate the contrary with an Air of Disdain, as if all that have writ another way, were beneath our Expositor's Notice or Regard.

Should any one happen in his own private judgment to favour the *Zwinglian* Doctrine in this particular, it were certainly however but fit to keep it to himself, and not publish it to the World, professedly opposing the common-receiv'd Doctrine of the Church of *England* in so material a Point, under colour of expounding her Articles. For whether the Article it self be so very exprefs or not (and perhaps for some Reasons at the time when the Articles were fram'd, it was thought most proper not to say more than is said;) yet, as it certainly does say more than the Exposition any where comes up to; so the Church, upon adding the Doctrine of the Sacraments many years after to the Catechism, hath sufficiently explain'd her self; in-somuch, as were a Declaration to be penn'd against the Expositor's low Sense of the Sacrament, it is not easie to say how any thing could be more full and exprefs for receiving the Body and Blood of Christ spiritually and by Faith, than the Words of the Catechism are: And what we are enjoind to teach our Children, may very properly be termed the common receiv'd Doctrine of our Church.

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The Second Head of Complaint consider'd.

It having been sufficiently labour'd in the Exposition to bring down the usual Notion we have of the Lord's Supper, not allowing it to be *mysterious*, but making it very plain and intelligible, by reducing it to little more than a Commemoration or Representation of Christ's Sufferings (which some may be apt to think may be as effectual in our Closets, as with the usual Formality of going to Church, or of kneeling at the Lord's Table,) such Doctrine bearing no proportion to the Dignity and Solemnity of so Divine an Institution: It is the less to be wonder'd at, that so little regard is elsewhere had to *Excommunication*, or what we call the Power of the Keys as to *binding* and *loosing*. The being debarr'd the Benefit of the Sacrament by Ecclesiastical Censure and Authority, must needs fall short of its due Efficacy, when the Sacrament it self is brought so very low: And whether in these two Particulars of *Excommunication* and *Absolution*, the Exposition before us doth not advance Interpretations of Scripture, which do by no means come up to the Doctrine of the Church of England, may be fit to be consider'd in this place, though to be met with elsewhere, and not under this Article.

The Power of Excommunication and of Absolution, the Church of Christ hath all along been suppos'd to be entrusted with by our Saviour. As to the first, the usual Notion which our English Divines have of it, may be gather'd from the 33^d. Article to the which they subscribe, where we are told that a Person which by open Denunciation of the Church is rightly cut off from the Unity of the Church, and Excommunicate, ought to be taken of the Multitude of the Faithful, as a Heathen and a Publican, until he be openly reconciled by Penance, &c. Whoever reads this Article, must needs conclude that those that fram'd it, had our Saviour's Expression before them, *Mat. 18. 17.* and copied from his Words, *viz. Tell it to the Church; and if he neglect to hear the Church, let him be unto thee as an Heathen Man and a Publican.* Here the Person Excommunicate is in the way of Punishment, rendred unfit to be

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The Second Head of Complaint consider'd.

convers'd with, which any Man that is but duly sensible of the Benefit of Society, (if there were nothing more in it, as no doubt there is, with respect to Spiritual Communion and Fellowship) would dread, and do his utmost not to incurr. Now quite contrary to any thing of this, our Expositor hath thought fit to put such a Construction upon the Words of our Saviour, as not only implies that the Compilers of the 33^d. Article did really not understand them, but also that the being shunn'd as a *Heathen and a Publican*, is not to be look'd upon as the Effect or Consequence of Excommunication, but antecedent thereto. His Words are these, *p. 205. If thy Brother sin against thee, first, private Endeavours were to be us'd; then the Interposition of Friends was to be try'd, and finally, the Matter was to be referred to the Body or Assembly to which they belonged: And those which could not be gained by such Methods, were no longer to be esteemed Brethren, but were to be look'd upon as very bad Men like HEATHENS. They might upon such Refractoriness, be excommunicated, and prosecuted afterwards in Temporal Courts, since they had by their Perverseness forfeited all sort of Right to that Tendernefs and Charity, which is due to true Christians.* Here is a sending Men to Temporal Courts for further Punishment, but no notice taken of *tell it to the Church*, any otherwise than as a few Neighbours got together, be it in a Vestry or Common-Hall, or the like, may be called the Church; and yet this Notion, which some late Socinian Writers are fond of, is here countenanced with that seeming Assurance, as scarce to allow the Text to be capable of any other Interpretation. We are very positively told, that *this Exposition does so fully agree to the Occasion and Scope of the Words, that there is no Colour of Reason to carry them further.*

That the Church of England hath thought fit to carry them further, is very plain; and, if we do but look to what follows, as well as to what goes before, it cannot but appear, that what begins with relation had to private Differences, plainly ends in the Supposition of an extraordinary Power lodg'd in the Church, whereto to have recourse upon

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The Second Head of Complaint consider'd.

all extraordinary Occasions. What our Saviour subjoins to his Direction of telling it *to the Church*, and the Punishment annex to so notorious an Instance of Contumacy, as is *the neglecting to hear the Church*, we find is this: *Verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.* Let any one add these Words to the foregoing Text of *tell it to the Church*, and then judge whether my Lord of Sarum's Exposition of it be such, as to leave no colour of reason to carry the Words further.

Though thus, by taking all our Saviour's Words together relating to this matter, one would think there were sufficient Colour to carry the Words of *tell it to the Church* a little further than the Exposition carries them; yet this is the less to be wondred at, when we come to find what Sense is put upon the Text it self, of *binding and loosing*, which we now come to consider, as a further Instance of departing from the known Doctrine of the Church, with respect to *Absolution*.

The Form of Absolution daily pronounced by the Priest, as well as that which we find us'd upon several particular Occasions, plainly supposes a Power lodg'd in the Church, of *remitting and retaining Sins* upon certain Conditions; as in Christ's Name, by his Authority, and in his stead; he having been pleased to promise a Ratification of the same in Heaven. This hath been always called *the Power of the Keys*, because our Saviour was pleased to give this Authority to his Apostles, and their Successors under the Metaphor of opening or shutting Heaven-Gates to those committed to their Charge, in such Ways, and according to such Terms and such Qualifications and Restrictions as the Gospel directs. But this is what the Expositor seems to have no Notion of at all; giving those Texts of Scripture, upon which this Doctrine is founded, a quite different turn, and making the Commission to be of a quite different nature, and such as in a manner was confined to the Apostles, or those of the first Ages of Christianity. What is given us upon this occasion, p. 190. is very remarkable, and therefore fit to

The Second Head of Complaint consider'd

to be transcrib'd: *The Words BINDING and LOOSING are used by the Jewish Writers in the sense of affirming or denying the Obligation of any Precept of the Law that might be in dispute. So according to this common Form of Speech, and the Sense formerly given to the Words KINGDOM OF HEAVEN, the meaning of these Words must be, that Christ committed to the Apostles, the dispensing his Gospel to the World, by which he authorized them to dissolve the Obligation of the Mosaical Laws, and to give other Laws to the Christian Church, which they should do under such visible Characters of a Divine Authority, empowering them and conducting them in it, that it should be very evident that what they did on Earth was also ratified in Heaven. These Words thus understood, carry in them a clear Sense which agrees with the whole Design of the Gospel.*

What is here meant by a clear Sense, is not easie to say; but that it is such a Sense as lays aside the receiv'd Doctrine of the Church of England, of a Power of *binding and loosing* lodg'd in the Church by Christ, not confined to the Apostles, but to continue to the World's end, is very plain. The Power of *dispensing the Gospel*, and discharging Men from the Obligation and Burden of the Ceremonial Law, is all the Expositor allows to belong to this Commission, given by our Saviour in so solemn a manner as we know it was, both before and after his Resurrection. It seems to have been design'd as a last Legacy bequeath'd to the Church in *Joh. 20. 22, 23. He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever Sins ye remit, they are remitted; and whose soever Sins ye retain, they are retained.*

As it is evident that here is a Power given amounting to more than barely preaching the Gospel, or *dissolving the Obligation of the Mosaical Laws*, or of introducing other Laws in the room of them, by their preaching with Authority: And as it would not be hard to shew that the Catholick Church hath in all Ages understood it to extend to more, *viz. to a Relaxation at least of Ecclesiastical Censures and Punishments upon true Repentance*; so it is most plain.

The Second Head of Complaint consider'd.

plain and undeniable, that our Church in particular in her Form of Ordination does intend something more; which if prov'd, is all that is needful at present whereby to shew that the *Exposition* is contrary to the receiv'd Doctrine of the Church.

Whoever looks into our Form of Ordination, will find that the Bishop gives the Priest his Commission at twice. First, he says, *Receive the Holy Ghost for the Office and Work of a Priest in the Church of God now committed unto thee by the Imposition of our Hands, whose Sins thou dost forgive, they are forgiven, and whose Sins thou dost retain, they are retained; and be thou a faithful Dispenser of the Word of God, and of his holy Sacraments, &c.* And then follows the Delivery of the Bible, saying, *Take thou Authority to preach the Word of God, &c.*

This were a needless Formality thus to seem to give a twofold Commission, if they really and truly meant but one and the same thing. Here is plainly a Power given of *binding and loosing* distinct from the Power of preaching the Word of God, if we will allow the Expression of *forgiving and retaining Sins* to be the same as *binding and loosing*, or the one to be the Consequence of the other; and that they are the same, or at least referr to the same thing, may be gather'd from the promiscuous Use made of the Expressions by him that gives this extraordinary Power, and by their always being taken to be the same by all Commentators and Writers of any Note, and one may say by the Catholick Church, as appears by the primitive and uninterrupted Practice in all Ages, in pursuance of an Authority suppos'd to be deriv'd by vertue of our Saviour's Commission, *Matt. 18. 18. Whatsoever ye shall bind on Earth, shall be bound in Heaven; and Joh. 20. 23. Whose-soever Sins ye remit, they are remitted; and whose-soever Sins ye retain, they are retained.*

As for our Expofitor's Gloss, (if what is taken from such Authors as *Episcopius* and *Curcellæus* may be called my Lord of *Sarum's*) though it may very well agree with some sort of Divinity, and some sort of People, yet it is by

The Second Head of Complaint consider'd.

by no means suited either to the Doctrine or Discipline of the Church of *England*, or the Notions which our Divines have been bred up in. Such critical Discoveries and Refinings upon Scripture, may give some Men a Reputation with those that set up for Wit and Delight in Novelty, especially where the Discoveries tend to the lessening the Authority of the Church: But, of all things, they do suit the worst with an *Exposition* of our Articles.

It is what seems by no means to become an Expofitor of them thus to pass by (as if not worth his regarding) such Men as *Juel, Usher, Mountacut* (the two former being referr'd to by the latter upon this Subject, *p. 467. Orig. Eccl. Tomi primi pars poster.*) or such as Bishop *Andrews*, Dr. *Hammond*, and other Learned Divines, who follow St. *Chrysostom*, and the generality of the Fathers of the Church; and instead of these, to borrow Notions in Divinity from *Leyden* and *Geneva*, and affect the following such Authors as are by no means approv'd of in our Universities; but have been judged to be unorthodox and dangerous.

Upon the whole matter, after this cursory View taken of some few scatter'd Passages to be met with in the *Exposition*, it may be truly said, that over and above the Design of an unjustifiable Latitude which is discoverable throughout the Book, there is this further Observation to be made, though not express'd in the Complaint made in Convocation against it; that though the Articles were many of them penn'd in opposition to several other Adversaries as well as the Papists, which our Church at that time had, and still continues to have to deal with, the Expofitor is found unhappily to have kept his Eye so much upon one sort of Men, *viz.* the Papists, as in great measure to have overlook'd the Danger we are in from any of the rest. It must be acknowledged, that a great deal is extreamly well said against Popery; but whether after the many admirable Tracts upon all Subjects of that kind the late Reign produced, so very much of the same again was so very needful at this time of day, his Lordship may best judge. But, as for all our other Adversaries, which are very numerous (and some

some of which we do not observe to be the more modest, or more inclining to Peace, for the Toleration granted them by the State) if against these our young Students in Divinity shall need any Help to vindicate their Articles, it is not to this *Exposition* of them they are to have recourse, if they hope for any Assistance: So far from it, that under the Name of an Expolitor, his Lordship seems rather to set himself between the Church of *England* and the Dissenters, in the way of Moderator, and very often leaves the Point as he finds it: But when he does vouchsafe to speak out, considering he is himself a Bishop of the Church of *England*, he is willing to keep from the Imputation of Partiality. This he does in such manner as an unprejudic'd Reader would be apt to mistake him, as he himself tells us in his Preface, p. 6. some have really done, as to what side he is of, with respect to the Doctrine of *Predestination*, he carries things with so even an hand, or rather so seemingly inclining against the establish'd Religion, making the Articles sometimes speak against themselves, and very often against the receiv'd Doctrines of the Church, and to the Advantage of the Dissenters, and of such Constitutions as are opposite to our own, as one would be apt to take this *Exposition* as a Balance of Protestantism in general. His Lordship manages the several Points in debate with so much Calmness of Temper and Indifference, when in behalf of our Constitution he is to face an Adversary, that no one can charge him with Partiality, so much as to his own Order; he manages the whole in such sort, with respect to the Church, as according to the usual Phrase, may be said to be without Favour or Affection: Witness this short Recapitulation of his way of dealing with several sorts of Adversaries which have happened to come in his way.

What is said of the Text of *St. John* under the first Article, the *Socinian* is certainly very much oblig'd to his Lordship for. By what is said of the Creeds, and especially that of *Athanasius* under the 8th Article, not only the *Socinian*, but the *Deist*, is gratify'd; and so likewise by the Distinction without a Difference of *in the Law* and *by the Law*, under the

the 18th. All sort of loose Sectaries, who have no regard to Divine Commission, but look upon any Lay-man or Mechanick, to be as well qualify'd to baptize or preach, as those that are called Priests or Deacons. These have under the 19th Article sufficient Encouragement to trust to the Word preach'd, and Sacraments administred in their way. The Presbyterians and Independents are under the 23d Article treated in the most courteous manner that can even by themselves be desired. The Anabaptists have the great thing they contend for suppos'd in the 27th Article: Grant that there is no *express Rule or Precept* in Scripture for Infant-Baptism, and they reckon their Point gained. The 28th Article is brought beneath the *Calvinist*, and the Doctrine of it brought upon the level with the *Zwinglian* and the *Socinian*, by allowing little or nothing of Mystery in the Sacrament of the Lord's Supper: And whereas there is one sort of Men who were not in being when the Articles were fram'd; and consequently one would scarce expect to have them share in his Lordship's Favour in this Exposition: Yet, what was in the last Article level'd at the old Anabaptists, with respect to Swearing, coming now to be the Case of the Quakers, they are extremely oblig'd to his Lordship for what he says of the Two Texts in Scripture which they chiefly rest upon. The 39th Article takes notice both of our Saviour's and of *St. James's* Words, and gives us the true meaning of them, and at the same time asserts the Lawfulness of Swearing when call'd thereto by good Authority. Now, tho' after some pains taken with Men that are not easily perswaded to any thing, they are come at length to some sort of Reason; and the better to avoid some Worldly Inconveniences, do think fit to dispense with bearing testimony by a solemn Declaration in the Presence of God; yet at the same time being willing to fancy with themselves, that they keep to their old Rule of *yea, yea, nay, nay*, and *swear not at all*. That these People may have their due proportion of my Lord of *Sarum's* Kindness, in expounding the Article wherein they happen to be concern'd, he repeats the two Texts, *viz.*

The Third Head of Complaint consider'd.

Mat. 5. 34. and Jam. 5. 12. And though his Lordship hath not thought fit to say directly that the Quakers are in the right; yet this he does say for them, that *It must be confess'd that these Words seem to be so express and positive, that great regard is to be had to a Scruple that is founded on an Authority that seems to be so full:* But whether this Authority does seem to be so full, may be gather'd from the Texts themselves, as well as from the Article. *St. James*, to be sure, must be suppos'd to mean the same as our Saviour, and to refer to his Command; which when we turn to, we find explain'd by what he subjoins, *viz. Let your Communication be yea, yea, nay, nay;* confining the Rule of *Swear not at all*, either to the doing it by any Creature, or in common Conversation. After all these Instances of my Lord of *Sarum's* Moderation and Temper, if not Favour, shewn to the Adversaries of our Church, though they are but few in comparison of what might be produced; yet, should the Expofitor or any one think fit to reply to these Sheets, it may seem to be but a reasonable Request in the way of Answer, to pick up and put together but the like Number of Passages throughout the whole *Folio* Book, which may be fairly shewn to be meant in favour of the Church of *England*, as by Law establish'd, in direct Opposition to any of her Adversaries whatsoever, except the Papist.

This being said, it is presum'd the Second Head of Complaint against the *Exposition*, will be allow'd to be for the present sufficiently made good. Come we now to the Third, *viz.*

That there are some things in the said Book, which seem to be of dangerous Consequence to the Church of England as by Law established, and to derogate from the Honour of its Reformation.

Here are two things to be consider'd: First, that there are some things in the Book before us which seem to be of dangerous Consequence to the Church of England as by Law establish'd;

The Third Head of Complaint consider'd.

lish'd; and Secondly, there are things in it, which seem to derogate from the Honour of its Reformation.

As to the First, well is it, if what we find in the Book, shall only seem to be of dangerous consequence to the establish'd Church, and not really prove so in the Event.

Before we come to particular Passages, there are some things may be fit to be consider'd in gross, with respect to the Consequences they draw after them. As first, It can't but be of ill consequence, that any private Person shall at pleasure take the liberty of putting what Sense he pleases upon the publick Acts of the Church; for such the Articles are known to be; and by them we are to be guided in our Judgment of things. By way of Excuse, and the better to justify so new an Undertaking, we are told in the beginning of the Preface, *That it has been often reckon'd among the things that were wanting, that we had not a full and clear Explanation of the 39 Articles, which are the Sum of our Doctrine, and the Confession of our Faith.*

A full and clear Explanation of any thing is, no doubt, what all, except such as think Ignorance an Advantage to Religion, must needs very heartily wish, and desire, and a little repine at the want of, be the thing to be explain'd of what nature soever. But the Question is, which way in the Case before us, such a full and clear Explanation was to be hop'd for, when for any private Person to undertake it and miscarry in it, must needs be of dangerous Consequence to the Church: the Modesty therefore and Caution, to the which the Preface imputes the want of any such Explanation hitherto, seem to have been very commendable Qualities in our Divines; as it might very justly seem to them too assuming for any private Person to venture on such an Undertaking, considering how apt Men are to be mistaken, when by endeavouring to explain a thing and make it clear, they sometimes rather render it more intricate and confused than before. Perhaps for any one to undertake *An Exposition of the 39 Articles*, and publish it as such, was one of the things the least wish'd for of any thing of that kind whatsoever, by all wise Men:

The Third Head of Complaint consider'd.

and could our Great Men have foreseen what proves to be the Effect at last of such an Undertaking, they would not only have wish'd against it, but would have oppos'd it.

It is very well known, that since the Year 1562, when the Articles were settled as we now subscribe them, there have been very many learned Men, who by their Writings upon other Subjects, have shewn they neither wanted Abilities nor Industry, they neither wanted Parts nor good Will to serve the Church in this or any other Way that might be thought expedient; and yet the more Judicious, by their letting this alone, or chusing to do what of this kind they judg'd needful, in another way (as *Hooker*, Bishop *Pearson*, and some other great Men, are known to have done) by their not attempting a direct *Exposition* of the Articles as they lie, or pretending to give their Sense of them under that Name; they have not only given very good Proof of their *Modesty*, but of their Wisdom also, as they foresaw an unanswerable Inconvenience was like to attend such an Undertaking: For, as on the one hand, it is a thing too great for any private Person to pretend to, (and a Bishop is no more in respect of the Church of *England* represented in Convocation;) it is too much for any private Person to offer at, unless the Work, before it be made publick, be submitted to the Examination of a Synod, as we find a whole *Quarto* Book to have been, Page by Page, in Bishop *Overals* time; so, on the other hand, should such a Work be prepar'd, and brought before a Convocation, there would be as great an Inconvenience in the Publication of it by the Authority of the same Body of Men that first gave the Articles their Being; soasmuch as such an *Exposition* so warranted, would look too like an unreasonable Addition to the Terms of our Communion.

But, be it as it will, whether a ~~late~~ sett *Exposition* publish'd to the World as such, was either needful or proper, is a thing not easie to determine; but thus much is plain, that since all our great Men for the sevenscore Years last past (and those especially who lived so near the Fountain-head, and

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The Third Head of Complaint consider'd

were Men of excellent Abilities, and fully understood our Constitution) thought it *too assuming for any Man to venture upon such an Undertaking, without a Command from those who had Authority to give it*, till it had been better known where that Authority is lodg'd, that can render an *Exposition* of our Articles Authentick. It had been happy for the Church if my Lord of *Sarum* had thought fit to have been restrained by the same means of *Modesty* and Prudence, or be it *Caution*, as his Lordship terms it, till it had been regularly determin'd in Convocation, (as thither, no doubt, the Question ought first to have come) whether an *Exposition* of the Articles were needful or not; and if it were, then who were the most proper Persons to be employ'd therein, whether a Stranger, or some of our own Divines.

This being said of the ill Consequences that may attend the Example of what hath not hitherto been thought to be a justifiable Liberty to be taken by wise and modest Men; Come we now in the next place, to consider the Authority that is pretended to by the Author of this *Exposition* whereby to justify the Undertaking. It is suggested that the late Archbishop put him upon this Work, he encouraged the Progress made in it, and approv'd of the whole when finish'd. The Approbation of both our present *Metropolitans*, many of our *Bishops*, and *Learned Divines* is also brought to warrant the Publication of it. This, so far as concerns Matter of Fact, it may be more proper to consider elsewhere: But it is the Consequence of all this, so far as it affects the Establish'd Church, is the thing to be consider'd in this place.

And can any thing look more fatal to the Establish'd Church, than to have a Platform laid for Comprehension, and a Way scor'd out to evade the Force of all Subscriptions, and this to be usher'd into the World with so much seeming Authority? The Name of a Great Prelate is in the Front of it, and the Approbation of several Archbishops, and Bishops, and many Learned Divines, pretended to, and a Shew made, as if publish'd at their Desire. May not this give too great an Alarm to all true Sons of the Church of

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England, and make them imagine that something very extraordinary is at the Bottom of all this? Is there not here a very great Occasion given for such Fears and Jealousies as have of late shewn themselves in warm Disputes between the Two Houses of Convocation? And if such Disputes may be said to be of *dangerous Consequence* (as no doubt they are) it may be very fit to consider how far they are or have been owing to the first Leaf of the Preface of this Book, where so many great Men are made to countenance a Work which the Clergy in general cannot apprehend to be of Service to the Church, but very much the contrary.

It is very unhappy that the Lower House of Convocation should at this time of day be found to complain of the Writings of one of their own Bishops; and yet considering with how much seeming Authority this Book pretends to come forth, this is what could not be avoided, unless we could suppose it were fit that the whole should pass for the future as the Sense of the Church, and the Clergy would be contented to sit down by it upon all Occasions as an Authentick *Exposition* whenever it shall come to be quoted upon them by the Adversaries of our Church, be it either the Papist or any other Dissenter. The Name of a Bishop alone goes a great way with the English Clergy; and the Authority of *several Archbishops and Bishops* must needs go so much the further. And though this part of the Preface, when it comes to be examined, may possibly admit of different *Grammatical Senses*, so as to acquit the many that are said to approve of the Book: Yet, to have so great a Man as the late Bishop of *Worcester* brought upon the Stage to countenance what is generally thought to be very opposite to his last and ripest Notions of things, is very surprizing: And however it may prove upon a full Examination of the matter in point of Fact, it must be acknowledg'd that to be forc'd to question what (if any regard is to be had to Words) does seem to be affirm'd by a Bishop of our Church, is a thing of ill consequence; and nothing can be more unhappy, than that there should be occasion given for such sort of Enquiries.

3. Among the many things to be found in this Book, which may seem to be of *dangerous consequence* to the Establish'd Church, all the wrong Constructions put upon the Articles contrary to the received Doctrines of the Church (which have been already shewn) might very well be reckon'd, and so, no doubt, may the Latitude contended for in subscribing, the Inconvenience whereof hath been already considered under the First Head of Complaint. It is not easie to say what can be of worse consequence to an Establish'd Church than such Projects as undermine Foundations and frustrate the Design of having Articles to be subscrib'd to; which cannot but be suppos'd to have been with a particular Regard had to Men of different Perswasions, and to keep them from being of the Ministry, by whose Preaching the Minds of well-dispos'd Christians may come to be disturb'd, if not depriv'd and drawn into Error.

But this is not all that naturally comes under this Head; and therefore from these Generals descend we to Particulars.

1. We no sooner look into the Book, but in the very first Leaf of it we meet with that which may prove of ill consequence; and that is, the giving his Majesty a wrong State of the Case, as to our Differences in Religion in *England*. Such Impressions to be made upon a Prince, who came a Stranger amongst us, and may be suppos'd to have great regard to what is said by so great a Man, may prove very disadvantageous to the Establish'd Church. A great deal of blame may seem to lie at our door, were it really true, that *the Wounds and Breaches* made among those who in common profess the same Faith, are owing to their being unhappily disjointed and divided by some Differences that are of *LESS IMPORTANCE*.

To shew that this is no Slip or Mistake, at the End of the Preface the same thing is in a manner repeated, or suggested, in a Discourse our Author had with a Foreign Divine, a *Lutheran* is brought in objecting against our Church, that

our Disputes are only about Forms of Government and Worship, and about things that were of their own nature *INDIFFERENT*; things of less moment by far than what the Lutherans and Calvinists differ about, with respect to Predestination. How the Lutheran was answer'd, we are not told; but we may easily guess to what effect it was, by the Prayer which follows; which is, that *God would enlighten and direct all Men to consider well how it ought to be answered*: which looks as if he that thus prays, were of the same Opinion with the Lutheran. That our Church should be thus mis-understood both at home and abroad, is very unhappy. It is much to be lamented, that so great a Traveller should not first have been better acquainted with the State of the Church to the which he was suppos'd to belong: For who is there almost does not know that the Case is quite otherwise? This is indeed pretended by our Adversaries, but is far from being true. It is well known that the Dissenters from the Church of *England*, who pretending to profess the same *Common Faith* with us, make all our *Wounds and Breaches*, are the Papists, the Socinians, the Deists, the Quakers, the Anabaptists, the Presbyterians, the Independants, and some others, (who having not yet arriv'd to the Perfection of a settled Sect, separate from the Church without a Name.) These are the Men that make all our *Wounds and Breaches*: And whether our Divisions (while these are the Men we are daily obliged to encounter) can be said to be of things of *less Importance*, let any one judge.

2. If it be of ill consequence to a Church to have its Clergy mis-represented both to the King and to the World, there does not want for a further Instance of this kind: In the very beginning of the Book; the first Paragraph of the Epistle, and again, the very first thing we meet with in the Preface, gives a very odd Account of our *Divines*. What is said of them, can by no means redound to their Credit, in point of dealing sincerely either with God or Man.

Man. In the Epistle they are suppos'd to have pray'd for two Kings successively as *Defenders of the Faith*, whom at the same time they apprehended to be led into the *Design of overturning it*. This, it is said, we were asham'd to do; but yet this it seems we did: But whether this be a just Imputation upon such as were Preachers in those Days, or not, depends upon these two Points: 1. Whether by the Title of *Defender of the Faith*, we must necessarily mean Defender of the Protestant Religion, or only the Christian Faith in general; since that Title was inherent to the Imperial Crown of this Realm long before the Reformation. 2. Whether, if we enjoy the Profession of our Religion, and have the Protection of the Law, under the Administration of a Prince that happens to be of a different Perswasion, this may not be sufficient to justify the terming such a Prince *Defender of the Faith*. Some Salvo of this kind had been more to the Advantage of the Clergy of the Church of *England*, than to make them take Shame upon themselves for prevaricating with Almighty God.

In the very Beginning of the Preface, our English Divines are again brought to acknowledge a like Piece of Insincerity: It is told in such a manner, as if they really neither thought any hurt in it, nor would pretend to disguise it. The Words are these: *It hath been likewise often suggested, that these Articles seemed to be so plain a Transcript of St. Austin's Doctrine in those much disputed Points concerning the Decrees of God, and the Efficacy of Grace, that they were not expounded by our Divines, for that very reason; since the far greater Number of them is believed to be now of a different Opinion*. What is here said to be suggested, the Expositor doth himself elsewhere again suggest, p. 168. which, if true, the very Example might indeed very much countenance the Practice of subscribing one thing, and meaning another, so as to recommend the Latitude scor'd out in the *Exposition*; but, at the same time it cannot but reflect upon the Church, were it true that the Clergy allow'd themselves a Liberty of subscribing in

such a manner as must of course render all Subscriptions of no effect.

3. A very ill use might be made to the Prejudice of the Church, of a very groundless Suggestion to be met with, both at the End of the *Introduction*, and at the Beginning of the *Exposition* of the 20th Article; in both which places the Reader is led to imagine, that the printed Articles to the which we subscribe, do vary in very many particulars from the Originals, some of which Variations are very considerable: And to make this the more observable, our Articles are collated in p. 10. 11, 12, &c. with the *Synodalia* laid up in *Corpus Christi* College Library in Cambridge. Now, though in some respects those Manuscripts may be call'd Originals, or Authentick Draughts; yet are they not by any means to be look'd upon as the last Originals, from the which our Articles were printed. The last Record was doubtless either burnt in the Fire of London, An. 1666. or hath otherwise hapned to be lost.

True it is, that as much as this comes to, seems to be intimated at the End of the *Introduction*, so as in effect to make the pompous collating of Copies to be altogether insignificant, and of no use: But if we turn to the 20th Article, where the Church is said to have *Power to decree Rites or Ceremonies, and Authority in matters of Faith*. We are there told what revives the Difficulty, and leaves it unanswer'd: For the Expositor is pleas'd to say p. 192. *The first Words of this Article were put in this Place according to the printed Editions, though they are not in the Original of the Articles signed by both Houses of Convocation, that are yet extant.* Who would not hence infer that these Words were not in the Original sign'd in Convocation, whenas his Lordship can only mean the Manuscript in *Corpus Christi* College: For that they were in that Original from whence our Articles were printed (and which was signed in Convocation, as well as that imperfect Draught still remaining) was put beyond all Dispute or Question by Archbishop Laud, in a Speech in the Star-Chamber, and
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by Dr. Heylin in his Hist. of Presbyt. p. 268. as there may be occasion hereafter to shew more at large.

The Truth of this Fact, so great an Historian as is my Lord of Sarum, cannot be suppos'd to have been ignorant of, which makes it the more unaccountable, why such a Saying should be plac'd in the Front of the Exposition of that very Article, and be left unexplain'd, whereby the Reader may happen to be but too easily mis-led, and imagine the old Cavils rais'd against the Clause to have been just: by his calling those Manuscripts *Originals*, too much Credit may come to be given to a thing, which after a great deal of noise made of it in the World, hath so publickly and so many Ways been refuted: And to this we may add one further Inconvenience which may happen to attend the keeping up so groundless a Scruple, (and the more Variations are pointed out, the greater still shall be the Objection) the Clergy in general, upon the Supposition of those Manuscripts being true and Authentick Originals, may seem to labour under some Difficulty with respect to the Obligation they lie under to read the Articles pass'd in Convocation Anno 1562, in the Face of their Congregations within such a time after their Admission to any Spiritual Preferment; and this they do from the Printed Editions: which if not truly taken, but on the contrary, innumerable Variations are to be met with, and some of those of Length and of Moment; such an Objection (were the Fact true upon which it is grounded) might create a great deal of Trouble: But of this enough.

The several foregoing Instances of the *Exposition* being in many respects of *dangerous Consequence* to the Church, might suffice to make good that part of this Third Head of Complaint which is now before us: But there is still something behind of greater consequence than all that has been said as yet, and which will therefore deserve to be fully consider'd; as what, if not set in its true Light, may one time or other prove very fatal to the Church.

The Third Head of Complaint consider'd.

Such is the Nature of our Constitution both in Church and State, that things being settled upon a good Foundation, and many wholesome Laws being provided to our hands, for the good Government both of the one and of the other; (And it being natural for all wise Men to desire a Continuance of that which they have long enjoy'd the Benefit of.) Our Happiness in some degree may be said to consist in the Security we have of never undergoing any considerable Alteration, but by our own Consent; no considerable Alteration can be made in the State, but with the Consent of our temporal Representatives. No regular Change of *Church Government* or of any thing that is of moment in Divine Worship, or the Establish'd Religion, but with the Approbation and Concurrence of our Spiritual Representatives assembled in Convocation. So secure is the Church of its continuing in a quiet Possession of all its just Rights according to its present Establishment: It being only in case of great Necessity, that the Secular Power does ever go about to over-rule that Authority that is lodged in the Church, so as to include all Spiritual Persons in their Sanctions, without their more immediate and explicit Consent. This in things purely Spiritual, hath rarely been exercis'd, and never but upon extraordinary Occasions, and where the Welfare of the State hath been judg'd through present Emergencies to be concern'd.

The King, as the Head of the Legislative Power, is by the Law declared to be (as even without such Declaration he undoubtedly would be, and is) *Supream*, as well in Church as State: And the Church of *England* has been always so very careful to acknowledge it in its full Extent and Latitude, as never to have given the least Occasion of Jealousie; but hath rather run into it chearfully, as its great Happiness and Security to have it maintain'd; and yet we may remember the time when we lay under a Necessity of making a stand in behalf of our Constitution, denying the Supremacy in the King to reach to a Power of suspending Laws, or of making Alterations, contrary to Law by *Regal*
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The Third Head of Complaint consider'd

Authority alone; because this comes too near to the making new Laws by the same Power.

Upon the whole matter, such is the nature of our Constitution, and the wise Contrivance of it, both with respect to Church and State, and with a due regard had to the Monarchy at the same time, that it cannot easily happen that any of the three should suffer by the one breaking in upon the other, unless it be brought to pass by some fatal intestine Divisions and Feuds: And such was the Case when all the three did suffer an Eclipse for a time, it was owing to no less a Cause than an absolute unhinging of the Government, and a sort of Dissolution of the whole.

When thus the Happiness of our Constitution consists in a due Poize and good Correspondence between the Monarchy, and its Spiritual and Temporal Subjects, what could be thought of more effectually to lead to a general Misunderstanding, than to go about to cast the whole into a new Mould, and put things upon a new Bottom? To throw down our Boundaries, and let in all sorts of Adversaries into our very Bowels by a new Scheme of Latitude in subscribing to the Articles, is bad enough: But to carry it so far, as to make all sorts of Changes practicable, without going the round-about way of Convocational Decisions, or Acts of Parliament, is certainly much worse: A Way to be scor'd out to baffle all Security from the present Establishment; such a Notion to be started, and often suggested by a Bishop (which was with great reason universally exploded, when the Consequences of it began to appear in the late Reign) is very surprizing; and yet this is what we do often meet with up and down, and seems to be taken for granted upon all Occasions in the *Exposition*, viz. That a Prince finding, or at least apprehending his Clergy to be corrupted, or to be so stubborn and refractory, as not easily to be brought to such Measures of Reformation as he thinks needful for the good of the Church, may call some few Divines to his Assistance, whom he takes to be the most knowing and fittest Counsellours; and with their Advice
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The Third Head of Complaint consider'd.

he may bring things to what Shape he pleases, by his *Regal Authority*. If this be not of dangerous Consequence to an Establish'd Church, and a free People, where all things are settled and bounded by Laws, it is not easie to say what is. An absolute Sovereignty in Spirituals is that which exceeds all Pretences even of the Pope himself: And what the late King *James*, to the Loss of his Dominions, was flattered into the Exercise of, is nothing in respect of what the Expositor (unless he shall think fit to explain himself, which is much desired) seems at present to promote. And though the Notion, if carry'd to the Height, be of as pernicious Consequence as can well be imagin'd, yet the Expositor seems so very fond of it, as to be found to scatter the Suggestion up and down his Writings in some other Books, as well as in this last, which he is willing we should believe to have been written with Care. His History of the Reformation gives us every now and then a Taste of it, taking much less notice of the Concurrence of the Clergy in Synod, or of the Part they bore in that great Revolution, than he might have done. There is no Constitution stands better affected to the Supremacy than the Church of *England*: But to carry it beyond what ever any Protestant Prince since the Reformation has ever desired it should be carried, or is, in truth, consistent with the known Laws of the Land, is not to complement, but to dis-serve the Crown; and therefore it is hoped his Lordship does not mean so much as his Words, upon reading, do seem to import.

Our Expositor's great Unhappiness in this particular, (not to make it more than an unhappy Mistake) is want of sufficiently distinguishing between the *Regal* and the Legislative Power in *England*; but that, through this Mistake, he seemsto labour an unlimited Power of making Alterations in the Church at Will to be in the Prince, appears not only from what we shall find insinuated in the *INTRODUCTION*, as to what he is willing should be thought to have been in Fact, upon the first settling

The Third Head of Complaint consider'd.

ling the Reformed Religion in *England*, but also from several other Parts of the Book. As for Instance, p. 259. there is this Passage which will need to be explain'd and soften'd, if otherwise meant. *When the Body of the Clergy comes to be so corrupted, that nothing can be trusted to the regular Decisions of any Synod or Meeting called according to their Constitution; then, if the PRINCE shall select a peculiar Number, and commit to their Care the examining and reforming both of Doctrine and Worship, and shall give the legal Sanction to what they shall offer to him, we must confess that such a Method as this runs contrary to the establish'd Rules.*— But still here is an Authority both in *FACT* and *RIGHT*; for if the Magistrate hath a power to make Laws in Sacred Matters, he may order those to be prepared by whom, and as he pleases.

When by Magistrate, is meant the whole Legislative Power, the Question is different, and consequently the Expression at best, in a thing of the highest Importance, is left ambiguous; in the one Sense it is not true, and in the other it stands in need of some *Proviso's*, with respect to the Law of God, and the particular Constitutions of States and Kingdoms.

But the Apology made for the Irregularity, as being contrary to the *Establish'd Rules*, seems to take off all Ambiguity, not leaving room for so favourable an Interpretation, as by *Prince* to mean only as in Conjunction with the Three Estates of the Realm. The Power attributed to the *Prince*, is suppos'd to be against the *Establish'd Rule*, which, were all the Three Estates suppos'd to concur, cannot be said to be the Case. This therefore seems to restrain the Sense, and makes what is said to be only meant of the *Prince* himself. Now, whatever may be the Case of an Absolute Sovereign, this is certainly what does not suit with the Constitution of *England*: And, as we shall find that it was not so in *Fact* at the Reformation, so neither hath it ever been allow'd, that there is a sufficient Authority any more in *Right* than in *Fact*; and to have suggested such a thing in the late Reign, might have seem'd to justify

He what even in some few Steps taken towards it, was zealously oppos'd.

True it is that this Authority of *Fact* and *Right*, is upon the Supposition that the Clergy are so corrupted, as that nothing can be trusted to a regular Decision. But is not the *Prince* left to judge when this is the Case, and when it is not? And may not a Refusal to suspend when commanded, be reckon'd a Degree of this Corruption, as was the Case in the late Reign? Or may not the Clergy be look'd upon to be headstrong and intemperate when they are only doing their Duty, and what becomes them in behalf of the Church, and thereby be adjudg'd not fit to be trusted with a regular debating of any thing in order to their coming to Synodical Decisions.

This absolute Power in the *Prince* in Matters Ecclesiastical, is more than suggested in the Exposition of the 37th Article, viz. *Of the Civil Magistrate*. Many Instances are brought from Scripture of the Kings of *Israel*, importing a Power in the way of Precedent or Pattern to us, which neither they, nor our Princes can ever be shewn to have exercis'd or claim'd. *Vid. p. 383.* and then in the next Page no notice being taken of the many regular Synods, whose Advice and Concurrence was requir'd in the first framing the Canons and Edicts, to be found in *Theodosius's* and *Justinian's* Code, and the *Capitulars* of *Charles the Great* (all which may, notwithstanding be made to run in the Names of the several Emperors, and be term'd their Acts, as all Acts of Convocation in *England* are rightly termed the *King's Ecclesiastical Laws*) the Expositor, without any regard had to the manifest Difference between their Constitution of Absolute Monarchy, and ours, which is otherwise; the Words given us, and which we are to make the best of we can, are these. *When the Church came to fall under many lesser Sovereignties, those Princes continued to make Laws — and to do every thing that appeared necessary to them for the good Government of the Church in their Dominions.*

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But, with his Lordship's good leave, some of those *Princes* (and those of this Kingdom in particular) have for many Ages acted both in *Spirituals* and *Temporals*, according to such Laws, only as have first been consented to by the Representatives of all Parties concern'd. This is slid over, and not taken notice of, and the Notion of the Supremacy carried on at the same rate as in the Case of the *Roman* Emperors, and even beyond what they really did take upon them to do.

Least this new Scheme laid for a new capacious Church, and a way scor'd out for the erecting it, should alarm the Clergy too much, and the Methods to be pursu'd in order to it, should not so very readily be digested. The better to assert a *Right*, the same is suggested in the *Introduction* as to *Fact*; and our Reformation is made to be owing to the same irregular way of proceeding, and the Exercise of this extraordinary Power. What Methods may have been pursued in other parts of the World, the better to throw off the Usurpations of the Pope and Popish Superstition, is not of present concern to enquire; that this might be the Case elsewhere, is very possible: But to fix it upon *England*, is very much to derogate from the Honour of our Reformation: Which is the other part of this Head of Complaint, and the last thing to be made out.

One that has given the World so large an Account of those times, as to have publish'd two *Folio's* under the Title of the *History of the Reformation*, should, one would think, be so well acquainted with all material Circumstances of that whole Affair, as not to over-look the most considerable part of it; and which most of any thing, redounds to the Honour of our Church; and that is the having had all things transacted in a more regular way than perhaps in any other reform'd Church whatsoever. Things, generally speaking, were carry'd on according to the ancient Rules of Synodical Debates and Decisions. A providential Juncture of Affairs made many things practicable here, which other Countries could not be so happy as to come up to. This is what we have reason to value our
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selves upon, and bless God for, and not go about in Complement to others, (the better to bring our selves upon the level with them) to pass over in Silence, or disguise.

So considerable a Part as the Convocation bore in all the most material Steps that were made towards the Reformation, as well in framing the Articles and Canons, as the Liturgy, was what one would have expected to be taken notice of at every turn in such a History, and not find it oftentimes crowded into so little Room as we do, and so slightly mention'd, as if it were scarce worth the observing. One would really take that part which ought to have been most dwelt upon (and stood most in need of an Historian's Pains to set it in the best Light he could) to be but as a thing by the bye, a mere Circumstance that hapned to attend that mighty and happy Revolution in the Church. It is very often so mention'd, as one would not take it as any thing of an efficient Cause, or as what did in any measure help on the Work, or contribute towards the perfecting of it.

Far be it from any one to go about to detract from a Work, for the which the Author hath so deservedly had the publick Thanks of both Houses of Parliament; but as he never thought it worth his while to have the like Thanks in Convocation (though many have sate since the Publication of that Book;) so it must be confess'd he has throughout shewn but too little regard to that part of our English Constitution. So far as the Reformation was carry'd on by Convocational Decisions previous to publick Sanctions, there seems to be a sort of design'd Concealment, and a more than accidental Silence.

It is well known, that Convocations were not only in those days, as well as now, conven'd by the common Course of the Law; but also as constantly met and sat, as did the Parliament: And as in Convocation, things of the Church are most properly *cognisable*, so it is not to be imagin'd, that so many Learned Men sat idle, when there was so great an Occasion of Application and Diligence; and yet our great

great Historian sometimes makes a Line or two serve for a whole Session, at that very critical Juncture when the greatest things of all were transacted. A remarkable Instance we have of this, *p.* 195. * *Vol. 2. A. 1552.* after a large Account given of the Proceedings in Parliament, at which time the Reformation receiv'd many finishing Strokes. It is said, on the 15th of April the Parliament was dissolv'd, &c. Then follows this short Account, *The Convocation at this time agreed to the Articles of Religion that were prepar'd the last Year.* This is so slender an Account of that matter, looking as if it were dropt into the History by chance, that one would be apt either to overlook it as an insignificant Parenthesis, or run it over as an accidental thing, as little worth the Reader's notice, as seemingly disregarded by the Author, so far as may be gather'd from his way of expressing it.

Whether more might not have been said of that Years Convocation, we shall see by and by. In the mean time, that the Reformation was not carry'd on in the way it is in the *Introduction* made to be, may be learn'd from Dr. Burnet himself, without going any further; and his Authority in this case ought not to be question'd, whilst he will so effectually be found to confute what is suggested by the Expositor; the Historian will soon satisfy the Expositor that the Church did not lie under that fatal Necessity which he seems to suppose it did. There was no want of a regular Decision of Matters in Synod; nor were things alter'd by *Regal Sanction* only, as we are made to believe in the *Introduction*, according to what the Papists sometimes will pretend to object to us, as if our Religion were at first meerly Secular and Parliamentary: That which is said upon this Occasion seems very full and express, as we find *p.* 56. of the *Introduction*; where mention being made of the Articles, and of the manner of their being fram'd, we have these Words:

This may serve in general to justify the Largeness and the Particularities of this Confession of our Faith.—Some Steps made—in a large Book—under the Title of the Necessary

cessary Erudition.—Many of the Errors of Popery were laid open and condemned in it, but none were obliged to assent to it, or to subscribe it. After that, the Worship was reformed, as being that which press'd most, and in that a Foundation was laid for the ARTICLES, which came quickly after it. How, or by whom they were prepared, we do not certainly know.—Questions were fram'd relating to them. These were given about to many Bishops and Divines, who gave in their several Answers.—All Sides had a free and fair Hearing before Conclusions were made. In the Fermentation that was working over the whole Nation at that time, it was not possible that a thing of that nature could have passed by the Methods that are more necessary in regular times, and therefore they could not be offered at first to Synods or Convocations. The Corruptions complained of were so beneficial to the whole Body of the Clergy, that it is justly to be wonder'd that so great a Number was prevail'd with to concur in reforming them; but without a Miracle, they could not have been AGREED TO BY A MAJOR PART. They were prepared, as is most probable by Cranmer and Ridley, and published by the REGAL AUTHORITY. Not as if our Kings had pretended to an Authority to judge in Points of Faith, or to decide Controversies; but as every private Man must chuse for himself, and believe according to the Convictions of his Reason and Conscience; so every Prince (or Legislative Power) must give the publick Sanction according to his own Perswasion.—Thus the Part that our Princes had in the Reformation, was only this; That they being satisfy'd with the Grounds on which it went, received it themselves, and enacted it for their People.—It was also remarkable, that the Law which stood first in Justinian's CODE, was an Edict of Theodosius's, who finding the Roman Empire under great Distractions by the DIVERSITY OF OPINIONS in matter of Religion, did appoint that Doctrine to be held, which was received by Damasus Bishop of Rome, and Peter Bishop of Alexandria. Such an Edict as that being put in so conspicuous a Part of the Law, was a full
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and soon observed Precedent for our Princes to act according to it.

Here are two things seem very obvious: The one, that the English Clergy were so govern'd by their Interest, that a Major Part of their Representatives in Convocation could never have been brought to consent to the Articles, which were prepar'd in order to a Legal Establishment of the intended Reformation, which began in Henry VIIIth's Reign, and was brought to great Maturity the very first Year of K. Edw. VI. The Second Thing is, that for want of that which could not be expected *without a Miracle*, the Articles were publish'd by *Regal Authority*, without any Synodical Decision. An Apology is made for this way of proceeding, as if things had not been done in a regular way: But there was a Necessity for it. Roman Emperors, who had the entire Legislative Power, are brought as a Precedent for making Edicts to prevent the Distractions arising from *Diversity of Opinions* in Religion (which is the very thing *Our Articles* were fram'd to avoid,) and according to this, our Princes are suppos'd to have acted upon the like Occasion: And who would not after this imagine that our Articles were required to be subscrib'd by *Regal Authority* only whether the Clergy lik'd it or not; and the Articles themselves fram'd by the same *Regal Authority*, and the Clergy in Convocation had nothing to do either in the composing them, or in agreeing to them. This seems to be the Expositor's Notion of this matter: Come we now to the Historian, and learn from him true Matter of Fact.

The great Step made towards the Reformation in the Reign of K. Henry VIII. consisted in the acknowledgment of the King's Supremacy: And what Foundation that leading Doctrine had from the Acts of Convocation, and how far it was establish'd by the famous Act of Submission, is too well known to need any Proof, or to be dwelt upon. Whatever other Progress was made in that Reign, favour'd more of Inclination and Desire of Reformation in the generality of the

The Third Head of Complaint consider'd.

the People, than of any actual compleat Change. Nor can it be said that any thing considerable was done, or so as to be look'd upon to be fixt and establish'd till the Parliament sate in K. *Edw. VIth's* Reign, which was within less than a Twelvemonth after he came to the Crown. In which Parliament many things were enacted for the better Establishment of the Reformed Religion; but whether things were done without a Convocation, or whether the Clergy of *England* were a Body of Men so self-interested, as not to be brought to depart from the Corruptions of *Rome* by reason of the Benefit they reaped from them, may in some measure be gathered from the following Passages in *Dr. Burnet's History*, Vol. 2. p. 40.

This Act was occasioned by a Speech that Archbishop Cranmer had in Convocation; in which he exhorted the Clergy to give themselves much to the Study of the Scripture, and to consider seriously what things were in the Church that needed Reformation; that so they might throw out all the Popish Trash that was not yet cast out. Upon this, some intimated to him, that as long as the six Articles stood in force, it was not safe for them to deliver their Opinions. This shews a good Inclination rather than Aversion to what was propos'd, and their pointing out a Step so very needful to be first made, only argues that they acted with Caution, and as becomes such a Body of Men. This was reported to the Council; upon which they order'd an Act of Repeal.

Pag. 41. A Bill is said to be brought into Parliament concerning the Sacrament, and so were several other Bills conducing to the Reformation; but since a Convocation was sitting with an Archbishop at the Head of them, so well inclin'd, (unless the Lower House were such People as the Expositor represents them, which we shall know more of presently.) It is not at all likely, that the House of Commons would desire to have the first debating of such Points, as is that of the Sacrament, and of Communion in both kinds, without hearing what the Clergy had to say upon such Subjects. Dr. Burnet tells us, p. 47. They were not idle in the Con-

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The Third Head of Complaint consider'd.

vocation, though the Popish Party was so prevalent in both Houses, that Cranmer had no hopes of doing any thing, till they were freed of the Trouble which some of the great Bishops gave them. There were, it seems, some in the Lower House so far influenced by some great ones of the Upper House, as to obstruct Business, and make things go on but heavily: But if the Convocation did not proceed so vigorously as might be wish'd, it looks as if the Fault lay more in the Upper House of Convocation than in the Lower.

We are told, the most important things they did, was the carrying up four Petitions to the Bishops: 1. *That there might be Persons empowered to reform the Ecclesiastical Laws.* 2. *That according to the Ancient Custom of the Nation and the Tenor of the Bishop's Writ to the Parliament, the Inferiour Clergy might be admitted again to sit in the House of Commons; or that no Act concerning Matters of Religion might pass without the Sight and Assent of the Clergy.* 3. *That since divers Prelates and other Divines had been in the late King's time appointed to alter the Service of the Church, and had made some Progress in it, that this might be brought to its full Perfection.* 4. *Among other things, a Desire to know whether they might safely speak their Minds about Religion without the Danger of any Law.* The Nature of these Petitions is such as does not at all look like favouring of Popery, or as if the Inferiour Clergy were so inseparably link'd to their old Religion by their Interest, as the Introduction makes them to have been. But to proceed; though these Petitions are said to be the most considerable things they did, yet there still follows something more, which may be worth our observing; because it comes home to the Point in hand, p. 50. *On the 29th of November a Declaration was sent down from the Bishops concerning the Sacraments being to be received in both kinds, to which Jo. Tyler the Prolocutor, and several others, set their Hands; and being again brought before them, it was agreed to by all without a contradictory Vote, 64 being present. And that this was antecedent to the Act of Parliament concerning it, appears from*

from p. 41. where we find the Bill concerning it was not sent down to the Commons till Dec. 10. On the 17th of Dec. the Proposition concerning the Marriage of the Clergy was sent to them and subscribed by 35 affirmatively, and by 14 negatively; so it was order'd that a Bill should be drawn concerning it. Which Bill, pag. 47. was brought into the House of Commons Dec. 19. and sent up to the Lords on the 21st; but did not pass that House that Session, nor till the Year following, viz. in a Parliament which met on Nov. 24. 1548. In which Parliament we also find an Act made to confirm and establish a new Form of Divine Service, provided by the Archbishop and Bishops in pursuance of an Act of the foregoing Convocation. Nor is it to be question'd but that the Convocation had their Hands in the Progress that was made in the Reformation, as well in this second Parliament as in the first, and so in others; though the Historian either for want of Authentick Remains, or for such Reasons as are best known to himself, takes no notice at all of a Convocation, either this Parliament or the next, though such undoubtedly there was.

As to what Alterations were made in the Intervals of Parliaments, they were not only in great measure transacted by the Archbishop, with the ready Compliance of the Parochial and inferiour Clergy; but in most Particulars they may also be observ'd to have been little more than the Consequence of things begun in Convocation, or in the way of temporary Provision, and preparatory to a further Establishment: and when in the Year 1551. p. 166. the Articles began to be thought of, which required some time to be well digested and argued by Divines; it is said, *Upon these Considerations that Work was delayed till this Year, in which they set about it, and finished it before the Convocation met in the next February*: Not so finished, as to be the Acts of the Church, but brought to such Perfection as to be laid before the Convocation, as we find they were the Year following; the very Title whereof is more express than the Historian (so very short he is in relating it as hath been already observ'd). In the Title to the Articles, we have this Account, that

that they are agreed upon by the Bishops and other Learned and Godly Men in the Convocation at London, Anno 1552. to root out the Discord of Opinions, and establish the Agreement of true Religion. Published by the Kings Majesty's Authority, 1553. * *Vid. Sparrow's Collecti- on, p. 39.* But as for any Publication of them by the Regal Authority, before they were thus regularly agreed upon, or any just Occasion given to apologize for the King's taking upon him to do any such thing, we have not the least Footsteps of it, neither in Dr. Burnet's History, or in any other that is extant that we know of: And why the Expositor should quote the Edicts of Emperours in the way of Precedent on this occasion, is not easie to conceive: And whether wilfully or not, surmiz'd to the Disadvantage of our Reformation, it is that which an unwary Reader may make very wrong Inferences from. This whole matter we may find set in a much more advantageous Light by Dr. Heylin from Archdeacon Philpot's Mouth in Queen Mary's Reign, for the which he quotes *Acts and Mon. fol. 1282.* in his History of the Reformation, under the Year 1552. The Account given of the Catechism, upon its being objected that it was not pass'd in Convocation, doth fully answer for the Articles also, and for many other things of the like nature, which was to this effect: That the Convocation had empower'd several Bishops and others, to act in their stead, and to draw up their Sense; which being a Work of some time might be done in the Interval of Parliaments and Convocations, and the Compilers being such as they had an entire confidence in, and the Archbishop at the Head of them; and the same being ratify'd upon the next Opportunity by a tacit Acquiescence, if not otherwise, and more explicitly by formal Vote, it ought not at this time of day to be objected against such Compositions, as if they wanted the regular Decisions of a Synod or Convocation. And had our Expositor said any thing of this sort (though he had borrowed it from Dr. Heylin, to whom it had been no Disparagement to be oblig'd for a great deal more than this comes to;) or had he turned to the Place from whence this Speech of Philpot's is taken, and may be seen at large, any Account of

The Third Head of Complaint consider'd.

of this nature had certainly been better than to suggest the contrary, by apologizing for the Irregularity of things being done by the *Regal Authority* only. By something of this kind he might have done both the Church and himself more right than he hath, and had not been near so obnoxious as he hath been shewn to be to that part of the Complaint of *derogating from the Honour of the Reformation*.

Other Passages there are of the same nature and tendency; as particularly one that hath been already touch'd upon under the 23^d Article. The better to cool the *Hotter Spirits*, who will be *Magisterially* dictating for Episcopacy, in opposition to other Constitutions. We are there told, that those that fram'd the Articles, left things *open and at large*, considering that all *things among themselves had not gone according to those Rules that ought to be sacred in regular times*, closing with a common Saying that will serve all Constitutions alike, but does not use to be pleaded where there is no Occasion for it: *Necessity hath no Law, and is a Law to its self*. What the meaning of this is, or wherein there was any Occasion for this last Refuge, is not any where said; surely it cannot mean the Fable of the Nag's Head, or any of those thread-bare Objections concerning a regular Consecration and Succession of Bishops, which was no sooner urged, but was as fully answered in the late Reign: But some great Defect or other we are given to imagine there was in our Reformation, though not generally known. Something, no doubt, the Expositor had in his Eye, or else there could have been no Occasion for so unusual a Plea as is that of *Necessity*. What *Necessity* this Church lay under, not to be regular in its way of reforming is not easie to say.

It is certain this, that no Church in the World hath greater reason to be thankful to Almighty God for those happy Opportunities given us, to have all things done according to Canon and Primitive Practice, to the degree of putting to silence even Calumny, it self, and, so as to enable us to deal with the known Enemies of

The Third Head of Complaint consider'd.

of our Reformation the Papists, at their own Weapons, and appeal to Antiquity, and Councils, and Fathers, more safely and justly than they themselves can do. And as all the Reformed abroad, who are in any measure entituled to the Name of a Church have readily allowed the Church of *England* the right-hand of Fellowship, as being the main Bulwark of Protestantism, as in opposition to Popery; so may it be observed, that she hath been more invidiously strook at by those that act for *Rome*, than all others of the Reformed put together.

This being said, as well to lay open the more remarkable Passages in the Exposition which seem to be of dangerous consequence to the Establish'd Church, as to rescue our Reformation from any unwary Suggestions or Insinuations to be met with to its Dishonour. What remains, is only in all dutiful manner to re-mind the Learned Author of the *Exposition*, that he hath in the Preface promis'd, *pag. 6.* not to take it ill, or *reckon it as an Injury*, to be shewn wherein he may in what he hath written happen to mis-lead; to have any Mistakes discover'd to him, that he may *consider them carefully*, is what he seems to desire: And therefore it is to be hop'd he will not be offended at what is here done, or may further be found needful to be done of the like kind. To wait the seeing a *better Work of the same kind* from somebody else (as in a sort of Challenge seems to be called for, if this be found fault with) is a little too much, especially considering that to pretend to expound the Articles of our Church, is what hitherto hath not been thought to be a proper Undertaking for any private Divine: But what is desired, is, with all Calmness and Candour to allow for the Necessity the Clergy in Convocation apprehended themselves to lie under upon so extraordinary an Occasion, and to consider withal that it is more easie for any single Person, even though it be the Bishop of *Sarum* himself, to be mistaken, than for such a Body of Men, to judge so ill of a Book, as to complain of it publickly without good Cause. This being well con-

sider'd, my Lord of *Sarum* need not despair seeing a better Work of the same kind, and yet be his own: It being no hard matter for so able a Pen to make such Alterations and Amendments in another Edition, as not only to make the Book to be of very good use to young Students in Divinity, but also to deserve and have the Thanks of the Church, and those as publick as the present Complaint against it hath been.

But should his Lordship not like his being thus taken at his Word, and look upon it as too great a piece of Condescension (notwithstanding his Promise) to recal any thing he hath said; yet if he will but be pleas'd so to explain himself, as that the Adversaries of our Church may not be able to quote a great Bishop of our own against us upon all Occasions, at the same time allowing, that whatever is new to us English Divines and peculiarly owing to his Lordship's own Thoughts and Notions of things, ought not to be look'd upon to have been publish'd with that Authority and Approbation of Archbishops and Bishops, as in the Preface seems to be suggested, but is in truth his Lordship's single peculiar Exposition, and no ones else. If his Lordship shall think fit to gratifie thus far those that declare themselves offended at the Book, and have appear'd with some Concern against it, a very little Pains this way might contribute very much to the removal of such Scruples as the Exposition in its present Dress hath rais'd in them, and may possibly prevent any further particular Examination of it, though it is generally believ'd that such both is intended and prepared.

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A N
EXAMINATION
 O F
 Some Passages in the
P R E F A C E
 T O T H E
Exposition of the Thirty Nine ARTICLES.

NOT to trouble the Reader with every particular Passage to be met with in the *PREFACE*, which may seem justly liable to Exception, all that is propos'd to be consider'd under this Head, is so much of it only as shall be found either to reflect upon our Divines in general, or does affect the Reputation and Credit of our Archbishops and Bishops in particular, or by a Misrepresentation of things, may tend to the Prejudice of the Establish'd Church, and prove of ill consequence, should Men take for granted what is but too plainly suggested to its Disadvantage.

There are three Remarkable Passages, all which have been already taken notice of in the foregoing Sheets, but come now in the nature of an Appendix, to be resum'd, because, rather than to break the Thread of the Discourse by long Digressions, a particular Discussion of them was then declin'd, and reserv'd for a further Opportunity.

They

An Examination of some Passages in the

They are all of them Facts fit to be consider'd, and which, when accounted for, may possibly make a further Examination of the Preface the less needful, when some other Parts of the Books may come to be look'd into.

The First thing the Clergy have reason to complain of, is the Expositor's serving his own purpose of a propos'd Latitude in subscribing the Articles at the Expence of other Peoples Credit; and our Divines are brought in by way of Precedent, for a Practice which does by no means favour of Christian Simplicity and upright Dealing. The Preface begins with an Offer at some Reasons why there hath not hitherto been any *Exposition of the Articles* of any Note bestowed upon the World. The first Reason given, is so good a one, as it might have serv'd very well without looking out for any other, and that is *Modesty and Caution*; our Divines not having thought it either proper or decent to attempt it: But my Lord of *Sarum* did not think fit to rest here, but goes on to a Second Reason, which is as bad as the other is good; and whether it be true in Fact, or not, is the thing to be consider'd in this place. The Words are few, and therefore the more easily transcrib'd.

It has been likewise often suggested that those Articles seem'd to be so plain a Transcript of St. Austin's Doctrine in those much disputed Points, concerning the Decrees of God, and the Efficacy of Grace, that they were not expounded by our Divines for that very reason, since the far greater Number of them is believed to be now of a different Opinion. What is here said to be often suggested, is no where contradicted by the Expositor; but on the contrary, is very often taken for granted in the Body of the Book: Nor is it to be doubted, but that it is placed thus advantageously in the very Front, to give the better Grace to the Latitude propos'd throughout the *Exposition*. This being a very home Instance, if true, of some Men subscribing in a Grammatical Sense different from that which they apprehend to have been intended by the Church. The Truth therefore of this Fact is, what

Preface to the Exposition on the 39 Articles.

what it may be needful to inquire into, and be satisfied in; as it is plain that very much depends thereon.

And here it must be acknowledged at the very first View, that the Reason our *Divines* are thus made to give for their not Expounding the Articles, is a very weak one, and by no means satisfactory: For shall their happening to differ a little from our first Compilers of the Articles in some few Points (were the Case to be taken as it is stated) excuse their Silence as to all the rest, which are at least ten Parts of twelve? Could not they have pass'd over two or three Articles after the same manner as my Lord of *Sarum* hath thought fit to do, and let no one be the wiser for what is said of those intricate Points, and employ their Pens upon such Doctrines as are more useful and of greater Concern? Where was the necessity of having the whole Body of Articles unexpounded, because two or three of them seem to them to have been penn'd or transcrib'd from *St. Austin*, whom they do not in those Points exactly concur with in Opinion?

But then, Secondly, how does it appear that our *Divines* have acted upon this Principle, or have ever been of this Opinion? This is what ought to be very clearly made out; or else it is laying a thing to the charge of our *Divines* which is not at all for their Credit, and which they will have no reason to thank my Lord of *Sarum* for charging them with. How does it appear, that any of our *Divines* that either understood themselves or the Articles as they should do, did ever suppose these Articles, (where God's Decrees and the Efficacy of Grace may seem to be concerned) were a Transcript of any other Doctrine than that of the Scriptures in general, or of *St. Paul* in particular, who is very express upon these Points.

True it is, that some have been apt to imagine that the Compilers of our Articles were a little *Calvinistically* given; and that, though they have worded things cautiously, yet one may discern something in the 17th Article that looks in favour of the Doctrine of *Predestination* in opposition

fiction to the Universalists (as the Generality of our English Divines are now suppos'd to be;) but this Surmise is nothing but a vulgar Error grounded upon want of History and Chronology, not considering the time when those Articles which some would draw these Inferences from, were penn'd. There is no body doubts but that some considerable Divines that had been driven abroad by means of Queen Mary's Persecution, did return with a Taint of the Principles of those Countries where they had been: And therefore had the Articles really been fram'd in Queen Elizabeth's Reign (according to the Date of them as we now subscribe them,) something might be said for this Suggestion; not but that, considering that whatever they prepar'd, was to be agreed upon in a Convocation of good English Divines (the Majority whereof in all likelihood, were for downright English Divinity :) it would even then have been needful for the Predestinarians to have been upon their Guard, and not to have been too open and exprefs in their introducing their private Opinions, or in imposing them on the Church.

But that which sets aside all Surmises of this kind, as to what the Compilers of the Articles were in their own private Judgments, it is plain, that whatever Alterations happen'd to be made in the Articles, Anno 1562. those that may seem to touch upon *God's Decrees* and *the Efficacy of Grace*, are either the same that were agreed upon in King Edward's Reign, Anno 1552. or what is alter'd in them, is rather to fence against the Predestinarian Doctrine (according to the modern Acceptation of the Word) than any way design'd in favour of it: Witness the additional Clause in the 17th Article, the better to provide against the Presumption of such as might build too much upon their being predestinated or called. Furthermore, we must receive God's Promises in such wise as they be generally set forth to us in Holy Scripture, and in our Doings that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

This

This is such a confining all that had been said of *Everlasting Purposes, Decrees, and Councils*, to the known and common Methods of Salvation scor'd out to us in Scripture by the Merits of Christ, and to a sincere Repentance and Amendment of Life, as wholly lays aside all those vain Hopes of being sure of Salvation, if we can but work our selves up to the Opinion of our being of the Number of the *Elect*, and that such as are the *chosen* ones can never miscarry.

Not to descend to the Niceties of the Schools, or the peculiar Doctrine of St. *Austin* upon this point of *Predestination*; as it hath been already in great measure shewn (and may perhaps hereafter be more fully made out) that the Articles of our Church were not intended to reach those needless Speculations which my Lord of *Sarum* hath taken so much pains about under the 17th Article; so may it very truly be said, that there is not the least colour of Reason to imagine that they were penn'd in any other sense than such as subscribe may very heartily and readily come up to: And consequently it is to do our *Divines* a great deal of Wrong to suggest the contrary, or to insinuate, that though they apprehend them to have been meant one way, yet they scruple not to subscribe them in another: They subscribe the Words, but do not come up to what they apprehend the Church intended should be believ'd and taught.

This hath been often suggested by some People who first fancy to themselves that the Articles are on their side, and then persuade themselves that every body must needs understand them their way, though at the same time they happen to be of another Opinion. But this ought not to be surmised by any one that pretends to write with an Expectation of being believed, unless he could be able to persuade some Divines of Note to own this to be true of them, which it is believed my Lord of *Sarum* would find it very difficult to do.

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My

An Examination of some Passages in the

My Lord of *Sarum* himself in his *Introduction* informs us, that the Articles were first prepar'd by *Cranmer* and *Ridley* before the Year 1552. and his History tells us they were pass'd in Convocation that Year; all which was before our Divines could be suppos'd to be infected with Calvinistical Principles, or the uncouth Notions of the Schools abroad. The Terms which were commonly made use of, are retain'd as being Scriptural, but the Doctrine is sound and Orthodox, and not justly liable to any Cavil or Dispute; and therefore not likely to have been declined being expounded by our Divines, because not altogether agreeing with their Sentiments of things.

2. The Second thing to be consider'd in the *Preface*, is a large Account given of the mighty Encouragements the Author of the *Exposition* had from our *Archbishops* and *Bishops* to undertake and publish this Work. We are told, *he was first mov'd to undertake this Work* by that Great Prelate *that then sat at the Helm*, meaning *Archbishop Tillotson*: But, had not my Lord of *Sarum* first sufficiently intimated to his Friends how well he was prepared for the Work, and furnished with Materials of Thirty Years standing, it may not be unreasonable to doubt whether that Primate (who was suppos'd to know Men very well) would have pick'd out his Lordship as the most proper Person to be thought of in the Church for such an Undertaking.

A great deal is said of that Great Man's applauding the Performance when finish'd; but yet it so happens, that something is said of that Primate, which does not very well agree with this Account; and that is, that the Papers lying before him, and telling a certain great Man what they were, he did express a Distrust of the Success they were like to meet with in the World, should they be published without a great deal first done to them: And it is observable that they came not forth till after his Death. It is very well known, that our late Primate was a Person of great Candour, from whom no Expression could fall that was harsh even to the

Preface to the Exposition of the 39 Articles.

the greatest Stranger, and much less to a Friend; and therefore what in him might be only matter of Civility, my Lord of *Sarum* might interpret to the best advantage, and take to be so high a Commendation, as in point of *Decency*, he thinks *ought to be suppress'd*.

We are further told, *that the late most Learned Bishop of Worcester read it very carefully; he mark'd every thing that needed a Review, and his Censure was in all points submitted to.* He express'd himself so well pleas'd with it, that my Lord of *Sarum* does not think it becomes him to repeat what he said of it.

To pretend to contradict my Lord of *Sarum* in this or in any other Relation of Matter of Fact, would by no means be consistent with good Manners, whatever some out of a due regard to the Memory of that great Man, have been apt to surmise. But thus much any one may be allowed to suggest, that though so much as that Great Man did read, as it is now published, it is possible he might approve of: yet, that there are now some things in it which he could not approve of, may be gather'd from a Passage under the very first Article, p. 40. unless we can suppose him to have approved what he both writ and spoke against with a great deal of Warmth and Concern to the very last. The famous Text of *St. John, 1 Epist. 5. 7. viz. There are three that bear record in Heaven, &c.* is in the Exposition so very coarsely handled, that no one that knew *Bishop Stillingfleet*, can suppose he could have endur'd it, after having writ very largely in behalf of that Text in a Book against the *Socinians*, printed Anno 1697. p. 164. He there answers all the Objections against it, and vindicates it to the height: And such was his Zeal in asserting the Authenticalness of it to the last, that those who were ordained by him a little before his Death, will attest, that in his examining them, he took occasion to speak of it, and declared it very unfit for any one that gives his Assent and Consent to the Liturgy (where the Text is twice us'd) to pretend to question its being Scripture. From this one Instance it is easie to conclude, that civil Expressions of Thanks or good liking,

are not to be taken too strictly, or to be look'd upon as a sufficient Warrant for all that is said in so large a Book.

As this may suffice to account for the two great Prelates that are dead; come we now to those that are alive. *Both the Most Reverend Archbishops, with several of the Bishops, and a great many Learned Divines, have also read it. — They looked upon this Work as a thing of that importance, that I have reason to believe they read it over severely. — Yet, after all these Approbations, and many repeated Desires to me to publish it, &c.* This, according to the usual Acceptation of Words, may seem to import, that both our present Metropolitans, and many of the Bishops, read the whole in Manuscript, approv'd of it, and desired the Publication of it: But it must be confess'd that the Words may bear some other *Grammatical Senses*, and may not be meant to express so much as this comes to. One that hath read some part of a Book, may in a figurative way of Expression, be said to have read the whole. Nay, for any one to have had it a while in his custody to read, may seem to be sufficient to warrant an Author to suppose it to have been read; (as who could forbear immediately perusing so excellent and elaborate a Piece coming from so great a Man) and yet, upon a diligent Enquiry, it may have so hapned, that some that are said to have read it, might read but very little of it; and many of the Bishops, who for their Learning, and some other Reasons, were the most likely Persons to have been consulted upon this Occasion, might not so much as read a Line of it till after it was published; and no one of the Order may at present be very ambitious of the Honour of vouching for the Book.

Upon the whole matter, so far as the Credit of our Archbishops and Bishops may seem to be concern'd in this matter, it may truly be said in vindication of them, that even supposing what is said of them to be meant as the Words do seem to import, though the Exposition may be said to have been read and corrected by them, yet this is neither affirm'd, nor probably so much as intended to be af-

affirmed of the Epistle, or Preface, or the *Introduction*; these (which are all of them filled with exceptionable Passages) the Author might look upon but as outward Embellishments, and not reckon them as a part of the *Exposition*. And it is certain this, that in them, more than any where else, the Scheme that is drawn for Latitude discovers it self; and without them, (by way of Key and Inlet into the grand Design) the whole is so artificially put together, that unless it be here and there that we meet with some very glaring Expressions, and bold Strokes, a great deal might pass off well enough, and a hasty Reader not discern from a few odd Notions scatter'd up and down, the Use intended to be made of the whole.

2. It is not so much as pretended that the Author had the leave of any of those that perused any part of the Book, to bring their Names upon the Stage to warrant the Publication of what comes forth in such a Dress, as scarce to be known by them to be the same, now that they come to see it again: Nor will many, if any of them think it reasonable to be made to answer for or make good every civil Compliment or Expression cursorily coming from them to one of their own Order, upon a seeming Design of doing wonderful Service to the Church, and whom they might be unwilling, considering all things, to suspect to mean otherwise; or that the Product of so many Years Labour should not deserve their Thanks.

My Lord of *Sarum* may be pleas'd to remember a Story which is not foreign from the Business in hand, wherein he was more than a little concern'd.

About Twenty Years ago Dr. *Burnet* published a very excellent Book, take it all together, called *The History of the Reformation*: It had in effect the publick Thanks of the Kingdom, imply'd in the Votes of both Houses of Parliament, obtain'd by the Author in its favour, which may seem to include the Approbation of Archbishops and Bishops: And who would expect after this, that any Fault worth taking notice of should be found in such a Book? And yet, when

when this History came forth, a very great Prelate of our Church, very eminent for Learning, and on many accounts very highly esteemed and reverenc'd, took Offence at a Passage in this History, and sent for the Author, and reprov'd him sharply, for having done great wrong to the Memory of Archbishop *Cranmer*, one of our first Reformers, one of the Compilers of our *Book of Common Prayer*, and one whom we suppose had a good share in drawing up the Articles of Religion. The Bishop did not tax the Historian with any false Record, or saying any thing that was not really true in it self, but for not having taken due care to set things in such light, as to prevent a Mistake which the World had been apt to run into; which was, that *Cranmer* was an Erastian, whenas by his subscribing to Bishop *Leighbrons* Answer to the King's Questions, it appears, that whatever he might sign as President of the College of Bishops, and by that means might be obliged to subscribe in returning the Opinion and Determination of the Majority, yet he was himself in his own private Judgment Orthodox, and accordingly subscribed to the Opinion of one that had clearly express'd himself on the right side. Now, to bring this to the Point in hand, what Dr. *Burnet* then said for himself, was this, that he had shewn his Book to a very good Judge, viz. the then Bishop of *St. Asaph*; he had approv'd of it, and highly encouraged the Publication of it. When the Bishop of *St. Asaph*, the now Lord Bishop of *Worcester*, came to be spoken with upon this matter, his Answer was home and satisfactory; that he had indeed read the Book in Manuscript, and liked it very well, as any one would do that reads it; but it is not to be expected, that in reading over two such Volumes, he should examine every Quotation, and look into every Record, and compare Hands, and act the Critick from Page to Page. A great deal must be supposed to depend upon the Fidelity of the Historian, and his Reputation must answer for Mistakes of that kind, and no body else. Thus the Bishop of *St. Asaph* fairly acquitted himself; but the Historian heard of this thing over and over in Print;

Print, and he did what he could to excuse it; but not being willing to acknowledge himself in the wrong, he never could in the Opinion of the World get clear of the Charge.

What those that are said to have read, and to have approv'd of this Exposition of the Articles, may have to say of the like kind, perhaps it would not be to the Advantage of the Expositor to enquire: But this one Instance may suffice, to shew that the Author of a Book, notwithstanding any the most Authentick *Imprimatur*, must after all, expect to answer for himself, and not think that the Civilities of his Friends will screen him from the Imputation of Error and Mistake. In the *Exposition* before us, no one will deny but that a great deal of Learning is shewn, and Materials there are sufficient for an excellent Work: But when we come to search to the Bottom of the Design, and see to what it tends, it is a very great Question whether either of our Archbishops, or any of our Bishops or Learned Divines, will care to engage themselves in behalf of the Book, or undertake to patronize what so plainly discovers a Partiality for Foreign Constitutions, by making our Articles bend to them, and reconciling them to other Peoples Notions of things very different from the Doctrine of the Establish'd Church.

This being said in vindication of our Archbishops and Bishops, the better to remove the great Difficulty the Clergy in Convocation labour'd under, with respect to the seeming Authority, wherewith this Exposition would be thought to come forth. Come we now to the third thing to be consider'd, as a thing of great Concern to the Establish'd Church, as it is what gives a very wrong State of our Case with respect to our unhappy Divisions in *England* in point of Religion, there being nothing more common than to see Altar against Altar, and Men professing the same Faith, avoiding the Communion of each other, refusing to say their Prayers together, or to serve God with one Mind, and with one Mouth, as all good Christians ought to be willing to do. Where the Fault lies hath been for many Years, and still

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continues to be the main Question between the Dissenters and the Established Church; and to throw the Blame on the latter, is the great Endeavour of our Adversaries, and which to admit, is certainly the greatest Piece of Disaffection to the Church that can well be expressed; and yet this is what at the latter end of the Preface the Expositor seems to incline to much more than is consistent with the Reputation of the Church, it being a thing not to be denied, but that, were it true that our Differences with Dissenters were only of things *indifferent* in themselves, and all our Breaches might be made up by making some few Concessions, great Regard ought to be had to the Weakness of a Brother, and little things ought not to keep us asunder: But, if this be not the Case, then to represent it in such manner as if it were so, is to do the Church a great deal of wrong.

This being said, come we now to see what the Preface suggests touching this matter; and then we will enquire into the Truth of the thing, and see whether the Expositor hath done the Church Justice or not, as Opportunity hath offer'd it self. The Words we are to consider, are these.

I shall conclude this Preface with a Reply, that a very eminent Divine among the Lutherans in Germany made when I was pressing this matter of Union with the Calvinists upon him.—He said, he wonder'd to see a Divine of the Church of England press that so much on him, when we, notwithstanding the Dangers we were in (it was in the Year 1686.) could not agree our Differences: They differed about important Matters concerning the Attributes of God and his Providence; concerning the Guilt of Sin, whether it was to be charged on God or on the Sinner; and whether Men ought to make good use of their Faculties, or if they ought, to trust entirely to an irresistible Grace; these were Matters of great moment. But he said, we in England differed only about FORMS OF GOVERNMENT AND WORSHIP, and about things that were of their own nature INDIFFERENT, and yet we had been quarrelling about these for above an hundred Years, and we were not yet grown wiser by all the mischief that this had done us.—He concluded

cluded, Let the Church of England heal her own Breaches, and then all the rest of the Reformed Churches will with great Respect admit of her Mediation to heal theirs. I will not presume to tell how I answer'd this: But I pray God to enlighten and direct all Men, that they may consider well how it ought to be answered. The Objection was natural enough for a Lutheran to make, who by living a great way off, might well be a Stranger to our Affairs, and to the nature of our Differences. He might probably have been told by such as corresponded with our Dissenters, that our Church is very strict and rigorous, bearing hard upon the weak Brotherhood, breaking with them upon such Trifles as the Sign of the Cross, or the Colour of a Habit, one desiring to have it black, and the other will have it white, and the like. But surely no Divine of the Church of England could be at a loss for an Answer to such a frivolous Objection, grounded on a Mistake so very gross, and so easily refuted.

That which makes it the more suspicious that *Dr. Burnet* (for in 1686. he was no more) did not take care to do our Church Right, by answering the *Lutheran* as he might have done, is his declining to tell what his Answer was, at the same time concluding with a Prayer which argues a Distrust of the Cause, and implies that so good an Answer could not be made as he could wish.

But whatever *Dr. Burnet* or the Bishop of *Sarum's* Notions may have formerly been, or are of this matter, it may be fit to enquire whether what the *Lutheran* suggests, be really true in Fact or not; for if it be otherwise, then it must be acknowledged that nothing can be more injurious to the Established Church, than to have such wrong Notions of its Temper instilled into People, be it either amongst our selves or abroad.

If our Divisions are about things of *less Importance*, as is suggested in the *Epistle*, if they are about things that are of their own nature *indifferent* (as in the Words before us) it must be confessed, that they that divide from the Establish'd Church, are so much the more to blame: But yet it is but natural to conclude, that the Clergy of the Establish'd Church

Church at the same time must needs be a proud stiff sort of People, quarrellsome in their Nature, and too ready to take advantage of having the Law on their Side, if by receding from some few indifferent things, all might be well, and a Union of all sorts of Protestants throughout the Kingdom were so easily to be had: Whether therefore this comes any thing near to a true State of things in *England*, is the thing to be considered.

That our Dissenters have very little to object against our Doctrine or way of Worship; that they are sain on the one hand to find fault with things of *less Importance*, and things which are *in their own nature indifferent*, for want of being able to object any thing of moment, may be true enough. But, on the other hand, it is by no means true, that our Divisions in *England* are owing to any of those *indifferent* things. The Things we break upon, are of the *Highest Importance*, as will plainly appear, when we consider who are the Men that make the most considerable Parties of Dissenters from our Church, who they are that make the *Wounds and Breaches* amongst us. They are (as hath been already observ'd) the Papists, the Socinians, the Deists, the Quakers, the Anabaptists, the Presbyterians, the Independents, besides many other Hereticks and Schismatics. As to the Papists, no one will deny but that our Differences with them are of things of the highest *Importance*, though they profess the same Faith. But is it not a thing of as great *Importance* to deny the Divinity of Christ, and run into the embracing several Heresies condemn'd by the Catholick Church, as the Socinians and Deists are known to do; who, for *denying the Lord that bought 'em*, and renouncing the Satisfaction wrought for them by his Sufferings, are condemn'd by *S. Peter*, and are by the Spirit of God said to bring upon themselves swift Destruction? Is it a thing *indifferent* in it self, and of *less Importance* to lay aside both Sacraments, as the Quakers are known to do, and bring all Religion to Enthusiasm, and an unintelligible Jargon of a Light within, the better to put out the Light of the Gospel, and make the Scriptures as a dead Letter, to signifie little; and all this the better

ter to disguise a Disbelief of several of the Articles of the Creed?

Is it a thing so very easie to be complied with, to admit that we are none of us Christians, because we were baptiz'd in our Infancy? And yet this is the Doctrine of the Anabaptist which we cannot come up to; besides many other extravagant Opinions, as to a Power of Preaching, without any Pretence to Orders of any kind; as also with respect to Civil Government, which any one of common Sense must allow, and the *Lutheran* Divine himself would soon have allowed to be far from being of *their own nature indifferent*. Then, Lastly, as to such as it is probable the Bishop had his Eye upon most, when he seems to think the Objection is of so great weight as to behove us to consider it well: Is it a thing of small *Importance*, a thing *indifferent* to an Established Church, to have it disputed whether the Members of it are a Church or not? whether the Church, as a Mother, hath a right to any degree of Honour and Respect from her Children? Can it be reckon'd as a thing indifferent to an Episcopal Church to have it questioned whether Episcopacy be a lawful Institution or not? or whether we ought for Peace sake to throw up the Commission we can so plainly prove to descend down to us from the Apostles themselves, (and consequently from Christ) and for the future derive all Spiritual Power, either from the Choice of the People, and a Call from a Congregation in the Independent way; or change Episcopacy, though as ancient as Christianity, for Presbytery, which was never pretended to as an Establishment, till *Calvin*, and that only at first upon the Account of absolute Necessity? And yet, unless we will come up to this, all other Overtures for Peace, we are abundantly satisfied will signifie nothing. These are the principal *Wounds and Breaches* in the Church of *England*: These are the Points that keep us from being all of one Mind: It is by these Differences we are *unhappily disjointed* and *divided*: But whether these are of things of *less Importance*; whether the *Lutheran* had been rightly informed, is not hard to judge; or whether we differ only about *Forms of Government*

*An Examination of some Passages in the
ment and Worship, and about things that are of their own
nature indifferent.* The contrary is so very plain and unde-
niable, that it looks very odd that the Bishop should say,
he will not presume to tell us how he answer'd the Lutheran,
whienas there is no true Son of the Church of *England*
that has ever turned his Thoughts to these Matters, but e-
ven before ever he had the Benefit of the Bishop of *Sarum's*
Prayer for his further Enlightning, knew very well how to
give a very full Answer to so common, and withal so weak
an Objection.

And since his Lordship is pleas'd so often to touch upon
this String, and insinuate his Wishes of Compliances on
the Churches side, for the healing of Differences, and the
uniting of Protestants, as our Dissenters expect to be call'd,
to shew how impracticable a thing it is in Nature to have the
so much wish'd for *Comprehension* begin with Concessions
to be made by the Church, even before they are ask'd; let
us but fairly state the matter how things must be ordered
to bring it to pass.

1. Whereas we have Dissenters of several sorts, and they
could never yet agree, (nor is it likely they ever should a-
gree) upon what Terms or Alterations to be made in our
Forms of Government and Worship they would all come in.
To endeavour to please one and displease another, is only a
sure way of bringing all things into Confusion, and can ne-
ver consist with the Apostle's Rule of *having all things done
decently and in order.*

2. Before we can come to the Union desir'd, we must
disclaim the very Essentials of a Church which consist in a
Power from Christ and his Apostles to preach the Gospel,
and administer the Sacraments, and give Rules and Directi-
ons for the carrying on the Service of God, and leave eve-
ry one to pray as he pleases, and worship as he pleases, and
hear whom he pleases, and believe what he pleases, and thus
break all the Bonds of Unity and Communion, with a Pro-
spect of uniting with we know not who.

This

This is in effect to un-church our selves with the Hopes
of having a few more than now we have to join with us in
the Offices of Religion, which is the best Term it will bear,
for Communion it cannot be call'd.

3. To be able to join with our Protestant Dissenters (ta-
king only five or six of the chief Sects amongst them) be-
fore we can do it, we must lay aside several of our Articles
(which if done in due time, might have saved the Bishop of
Sarum a great deal of trouble in expounding them) we
must cancel our Canons, renounce our Orders, or declare
them needless, if not superstitious and Popish; We must
throw away our Common-Prayer Book, quite alter the
Constitution of the Government so far as concerns the
Lords Spiritual: We must perfectly new-mold both Church
and State: We must, to please the Anabaptists, be all bap-
tiz'd again; and to please the Quakers, renounce Water-
Baptism and the Use of all outward Sacraments: We must
deny the Divinity of Christ, and never give Glory to any
but the Father, if we hope for Peace with the Socinian.
These and many other, are the Terms we must come up to
if we have any Thoughts of a general Union, and would
not have it any longer said that we differ with them in
things of less importance, as is suggested in the Epistle, or
about things indifferent, as in the *Preface* before us.

But now, on the other hand, since it is impossible for the
Church to come up to such Terms as will please all Dissen-
ters, thereby to put an end to our Differences, till they are
all agreed among themselves (which it is morally impossible
to suppose they ever should be,) It is evident that the blame
of Separation wholly lies at the Door of the Dissenters: It is
to them, and not to the Church, we owe our Divisions.
There is not any thing of moment they can object to us:
But if there be such a thing as Heresie or Schism; if
there be such a thing as a Church or Church-Government,
if there be an Obligation to Decency and Order in Religi-
on; if all are not upon the level, but there is in Scripture
such a thing as being *subject one to another*; and something
of

of Government there must be both in Church and State, then that which the Church of *England* hath to say for her not being able to comply with her several Adversaries, is this, that it is impossible to please them all, especially considering, that what they insist upon and oppose, are things so very material, as to be of the very Essence of a Church; and at the same time, what we have to object against them is, that for the most part they separate from us, upon pretence of a few Ceremonies only which they themselves cannot but acknowledge to be of *their own nature indifferent*; they may come in to us by the Help of a very small degree of Christian Submission and Compliance; but for the Church to pretend to go in to all that dissent from her, cannot end in any thing less than an intire ceasing to be a Church.

This being the true State of the Case between the Church of *England* and our Dissenters, with respect to the Differences in Religion between them and us, it plainly follows, that tho' a Toleration be very practicable, and is no more than what is now granted by Law, yet a Comprehension is impracticable; and though the *Exposition* seems altogether to look that way, and one would be apt to guess it to have been penn'd for that purpose; yet, should it meet with any Countenance from Authority, it must necessarily, and of course end in the utter Destruction of the Established Church, and in as much Confusion as would be the having no Face of Government in the State.

To be without some sort of Government, and a competent degree of Subjection and Conformity in all Inferiours towards their Superiours, be it in the Church or in the State, according to what the Laws of each do require, cannot but be highly destructive, and in its Consequences very fatal as well to the one as to the other.

And now it is not hard to judge whether such a Close of a Preface could be meant in favour of the Establish'd Church. For an Author to raise an Objection (be it from himself or from another) and then not only decline the giving it a proper Answer, but by concluding with a Prayer to God
for

for a particular Assistance upon so extraordinary an Occasion, as if an extraordinary Illumination were needful in this case, and that the usual ordinary Means were not sufficient to remove so great a Difficulty; Thus to make a Shew of the Objection being next to unanswerable, is to leave the Reader much more at a loss than he finds him, laying a Necessity upon him to recurr to his own first Notions of things, and the strength of his own Reasoning, to extricate himself from the Difficulties, which, by what he hath been reading, he finds himself under: And, should the rest of the Work be of a piece with this Beginning, a Man will be apt to give over very often with no small Disgust before he comes to the End of the Book, very justly complaining of being disappointed, and rather put back than advanc'd, when thus he must be forc'd to help himself at every turn some other way, instead of being better inform'd by what is call'd an *Exposition*.

F I N I S.

A
DEFENCE
OF THE
RIGHT REVEREND
THE
BISHOP of SARUM.
IN
ANSWER
To a BOOK, Entituled,
A Prefatory Discourse
TO
An EXAMINATION of the
BISHOP of SARUM'S
EXPOSITION
OF THE
XXXIX Articles of the Church of England, &c.

L O N D O N,
Printed, and to be Sold by *A. Baldwin*, near the Oxford
Arms in *Wardick Lane*. M DCC III.

THE
PREFACE.

THE READER may perhaps wonder that, so long after the Publication of a Book, there should come out an Answer to it. The true Reason of it, is, That I had not seen the Book, till a good while after 'twas Publish'd; and when I had, I thought that either the Bishop would Answer it, or that it was his Opinion it did not deserve an Answer; And I found nothing in it that could work upon a Considering Man.

But when the Design seem'd to be prosecuted, and particular Articles came to be examin'd, and the same was threaten'd to the rest; and the Bishop's Answer was ridicul'd, and Himself call'd The great Master of Compendious Answering (by One who is a greater, and who has given more Compendious Answers himself to Books written against him, even none at all) I began to think, that the Cry might make an Impression upon those, who did not read, but only heard the Noise; and the Silence on this Side be imputed a Confession by many of those also that did.

Nor was I much pleas'd at having such Pleas, for entering against this Treatise, offer'd me. For its Artful, Cunning, Studied Way to Deceive, and Impose upon the Reader, and its Groundless, Uncharitable, Undeserved Treatment of the Bishop, had provok'd me; my Respect to the Bishop's Station, and Character, had invited me; and the easiness of the Matter had encourag'd me: and so I was, without any great difficulty, determin'd to give the Book this Answer.

And this I was the more ready to do, because I was willing to shew what Terms of Communion some Men lay upon us, more than the Church does; and that Those, who have the Opprobrious Mark of Moderate Men set upon them, hold all that the Church requires; and therefore ought not to be robb'd of the Title of Her True Sons, any more than they rob the others, whom they blame not for holding more

than the Church requires, but for imposing it. That there are such Men as lay such Weights upon us, and that All who approve The Prefatory Discourse are such, I have, I hope, in some measure made out; and, I doubt not, shall feel. For, I make no question, I shall be counted No Church-man, for daring to undertake the Defence of a Man, whom 'tis the Mark of a Party to Vilifie, and Disrespect; and the Confutation of a Book, that they Cry up, and Admire.

This is all the Account I have to give of the following Answer. Such as it is, I commit it to the Candid and Impartial Readers, if there be any such. From such as are Sworn to a Party, against that WORTHY MAN I Defend, I neither desire Favour, nor expect Justice.

Because I have often had Occasion to mention the Declaration of King Charles the First, in treating of the Sense in which the Articles are to be submitted to; which Declaration, the King tells us, was made with the Advice of so many of the Bishops, as might conveniently be Called together; and because it is very much to our present Purpose, I have therefore thought it proper to lay Part of it before the Reader. "That therefore in these, both Curious, and Unhappy Differences, which have for so many Hundred Years, in different Times and Places, exercis'd the Church of Christ; We Will, That all further Curious Search be laid aside, and these Disputes shut up in God's Promises, as they be generally set forth to Us in the Holy Scriptures, and the GENERAL MEANING of the Articles of the Church of England according to them. And that no Man hereafter shall either Print, or Preach, to draw the Article aside any way, but shall submit to it, in the plain and full Meaning thereof: and shall not put his own Sense, or Comment, to be the Meaning of the Article, but shall take it in the Literal, and GRAMMATICAL SENSE.

From hence let any One judge, with what Justice the Bishop of Sarum is accus'd, either of Novelty; or of any such Latitudinarian Design, as may prejudice the Church of England.

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A N S W E R
TO THE
Prefatory Discourse, &c.

S I R,

P E R M I T me, after the Freedom that you have taken in handling the Bishop of Sarum in the manner you have, to be only so free with you, though unknown, as to address my self to you, in the Defence of a Work which is as much above your Censure as its Author is above Regarding it. 'Tis not worth His While, to leave his more Important Business, to take Notice of every one who unjustly and maliciously makes it his to Revile and Abuse Him, either because he cannot or will not understand him. But I, having a little Leisure, thought it would not be thrown away, if I took some Pains in fairly representing His Lordship's Notions, in clearing them from your foul Insinuations, and weak Objections; and letting the World see, that you want a better Cause, or your Cause a better Advocate. This I could have done in a shorter and clearer Method, and easier to my self, than I have now chosen; but I knew what sort of a Man I had to deal with, and therefore I resolv'd to trace you through every Paragraph, to show there was not a Syllable in you I was afraid of, and to take away all occasion of Pretence from you, that I had pass'd by any thing Material: And Pardon me, if I sometimes express a Resentment for your treating the Bishop with so unusual an Insolence.

You begin with that, which, in the small Knowledge I have had, is notoriously False: The Book indeed has been the general Topick of Discourse, but with quite another Character than you mention. For those that I have heard speak of it, and enquir'd about it from, have given it a Name as if they thought it Useful, and as Exact as a Book of that Nature could be. It was Sold and Praised at no ordinary Rate, and Recommended to the Clergy by no ordinary Men. But you might not perhaps know this. Men's Conversations lie different ways, and we don't care for, or mind, and so don't remember what those talk, who are not of the Opinion we have any ways pleas'd to take up.

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But in the next four Paragraphs it must be compared, to make it look odious, and the *Bishop* be thought a Changeling, to the *Naked Truth*; a Book design'd for a *Comprehension*, and which *Doctor Burnet* Answer'd. That Book, it seems, though written with a great deal of *Art and Cunning*, fit to deceive Unwary People, would not take in that *Reign*. But when the *Revolution* happen'd, we expected mighty *Changes*, and the Book was new Publish'd, and Seconded with some more of the same sort. But all the Mischief could, for all this, be done the Church, was gaining a *Toleration*. When such open Dealings would not turn to good Account, the *Latitudinarians*, who had lain still a while meditating upon *Ruine and Comprehension*, at last broke the Peace, with a Contrivance that brought along with it sad *Alarms and Jealousies* to all honest Men, of effecting their wicked Designs, under a shew of Service; doing by the Church, as you do by the *Bishop*, in the next Sentence, give him a Good-word or two in the first part of it, only to make the Reflexion, in the second part of it, fall the heavier. And who should be at the head of this but the *Bishop of Sarum*, who has, for all his understanding the World so well, made so odd a turn in it, as to be of different Minds in different Reigns, and to promote a Design now, which he before oppos'd? And to make this the more odd; When he was a *Stranger*, a *Neuter*, nothing almost amongst us, he was so kind to the Church, as to write for *Episcopacy*: But now he is a *Bishop himself*, in one of the most Eminent Stations of the Hierarchy, he is grown cold and indifferent, no great Friend to himself or his Order, but would be glad to Encourage all Parties whatever, and have Things reduc'd to the comfortable Equality of a Neighbour-Nation. Seriously, this is, as you say, so unaccountable, that no Considering Man can believe it; and your hearty Ill-will quite blinded you, when it caus'd you to load the Case with so many Aggravations as made it absurd. We know by their Practice, that Men, out of Interest or Spite, will throw up their Principles, or desert them: But for a Man to relinquish his Principles and his Interest both at once, and have the satisfaction of wrecking his Malice only upon himself; What think you of it? Were this Relation true, and the Designs directly opposite to one another, all that could be said would be, that the *Bishop* was grown either Better or Worse than in a former Reign. If Better; every one who thinks so, would allow the Change to be Commendable, and wish it in every Body: If Worse; it would be for their Interest who judge it so, to allow it at least Pardonable, for fear they shou'd be without Excuse, when they are found to have done so. But if all this be False; If there be no such thing as you lay to his Charge; If my Lord of *Sarum*, in Expounding the Articles of the Church of England in such manner as he has done, hath not drawn a Scheme for Latitude in Opinion, any farther than the Articles themselves allow; If his Account of the Articles themselves, and the Manner of Subscribing them, be not particularly New, but such as becomes a Faithful Expositor and an Honest Man, and lets in none but such as the Church did not design to provide a Barrier against: Then you must allow your self to be an Unfair Stater of the Case; and must not take it ill, if he who believes so, Gain-say or Refute you.

In the next Paragraph, you are in a maze to see so many Great Names fix'd before, and so many Years spent upon a Book, which, when it Comes out, only makes

makes honest Men look back, and suspect their First Principles in Divinity and Morality. You cannot, for your heart, out of your Singular Respect to the *Bishop*, with which all your Expressions are even surfeited, believe your Eyes. Though, let me tell you, There are some Things in a Set of Writings, that would sooner make a Man distrust his Senses, considering the great Deference the English Clergy are upon all Occasions known to pay their *Metropolitans and Bishops*. Considering this, 'twould make a Man stare, to see One of the *Bishop's* Station, and Character, and Merits, every where made Mean, and Despicable, and Wicked, and never allow'd a Civil Word, but when 'tis to make another Word more Uncivil; to see a *Bishop* almost in plain Terms call'd the Subverter of the Church, the Encourager of the Enemies of it, an unsincere Prevaricator, and in this very Paragraph, in effect, an ignorant Knave; who can't tell the common receiv'd Sense of the Articles, and the Duty of a Subscriber, and makes Subscriptions, Declarations and Oaths of so little use, as to be no Security to those that impose them: Such things, I say, would make a Man stare, considering the great Deference of the Clergy of that Church, of which you write your self a *Presbyter*. It looks as if you and your Friends made a Jest of this Deference, notwithstanding all your Obligations to it, when you scarce ever use such Expressions, but in Sentences so void of the thing, that it looks ridiculous to see them so match'd, and is no better than the King's Authority in a Parliament Declaration. You'd do well to consider what Respect to *Bishops*, and Truth are, and act hereafter as if you thought them things for which you are one day to be Answerable.

That the *Bishop* has publish'd a Reverse to the usual Notion of Subscribing, ex animo, is glaringly False, to any one that looks but into his Introduction: That he has put new Constructions upon several of the Articles, I hope will be so presently. If there were the least Reason to think he had, every honest Man would rejoyce that the Convocation had censured him, though at the Time and in the Manner they did. For their private Animosities, let them see to't; They are to Answer for it. Decency and Regularity are such desirable and lovely things, that, if they be not observ'd, no honest Church of England Man will complain of the want of frequent Convocations. What they meant, who wrote and talk'd for the Rights of the Lower House, whether 'twere that they might not be interrupted in what they were doing for the Service of the Church, or for some other by-End, the World will judge, now the Dispute is publish'd. The Dispute, I'm sure, did nothing towards that Service. An Exposition of the Articles, is, no doubt, of great Concern to the Church, and as it is now perform'd, of as great Advantage. And, lastly, I can fairly acknowledge, That to deliver a Sense which varies from the Doctrine of the Church, is worse than framing a New Article, because it's contradicting the true one: And could I in my Conscience be persuaded that the *Bishop* had done so, I would be as Opposite, though not as Rude to him, as any one.

Could there any thing be shown, in the Exposition, against the Establish'd Religion, or the Foundation it stands upon, (the Zeal for which made the House

with so much Caution, Good Manners, and Decency, take the first opportunity of acting according to their indispensable Obligation) those, that are not now of the same Opinion with them, would think themselves under the same indispensable Obligation of resting in their Decision, and thanking them for rescuing the Articles from Glosses inconsistent with, or in any degree repugnant to the Sense of the Church; and of praising their Courage, in defending them against a Member of the Upper House, as well as their Watchfulness in such Important Matters which naturally fall within their Cognizance. But it must be confess'd, after all, that some having fairly and impartially consider'd the Case, cannot induce themselves to think that what they complain'd of did deserve any such Terms at their Hands; leaving them and the Bishop of Hereford to dispute about the Duty, and Humility, and Sincerity, the Complaint was presented with.

However, Presented it was, drawn up in Three Heads: And they who were immediately engag'd in Drawing it up, you say, now count themselves oblig'd to satisfy the World and His Lordship, if possible, that the Charge is Just; and in the next Paragraph, you hope that My Lord's Christian Humility and Patience (which become a Bishop just as much as some other Vertues would become a Presbyter) will get so much the upper-hand of his Humane Frailty, as to make him not take it ill to have such a Body Vindicate their Judgment against him. The Request is so Just, that His Lordship, I dare say, is not against it, if we may take his Word, which he has not yet forfeited, That he will be Thankful to have any Faults shew'd him: especially sure by so great a Body of Men, in Defence of (the Church and) their own Opinion. But, for all this, whether they be the Work of the Body, or have had their Review and Approbation, or be only the Confidence of a private Member, we don't know. I am apt to think indeed, some of these Reasons might be those that brought on that Censure, and that there are no better for it: but I can't persuade my self, that a whole Body of Men would use such rude Irreverences, as this Book is fraught with, to a Bishop. He may possibly have err'd, and so may They, considering Humane Frailty, and 'tis no fault to tell either of them so respectfully: But Incivility, I think, can as little escape so grave a Body, as it can become a single Presbyter.

To point out all the obnoxious Passages and Suggestions under every Article, would require a Volume as big as the Exposition it self: but this which you have done, will serve to justify the Conduct of the House. After the rate indeed of your Writing, which is half Repetition and Insinuation, it might swell to a pretty big Volume; enlarging too upon every Fault, (and enlarge you must a good while, before you can make it look like one) which a quick-sighted Malice can think it has found, or, contrary to its thoughts, make. But really you might write a Book of such Faults as you have found just as big as the Exposition, even the Exposition it self; there being nothing in it but what's as blameable as most, I may say, all of those Mistakes you have pitch'd upon.

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But this Paragraph was only meant, I suppose, to blacken the Cause, and not for solid Truth. And so too the whole Introduction is nothing but a Flourish; which I have not given a full and particular Answer to, in all its Parts, because we shall have them over and over again, this being only Opening the Case. And I dare say, no Cause in Chancery was ever Open'd with more Insinuations and Blackening, and less Charity and Truth. Because it wants this last Vertue 'tis, that it stands in need of those other Qualities; and if it did not need them, no one would be so injurious to it, as to make it look, by the Use of them, as if it did. It is a shrewd sign Men suspect their own Strength, when they use such Arts. Nor is it Just to the Reader, to use any Tricks to Prejudice and put a Byass upon his Judgment: But he fairly ought to Determine for himself upon the Reasons offer'd, and yield to those whose Arguments, and not whose Foreheads are hardest. I will speak as plainly therefore to the Matter in hand, as your flying from it into Generals, and talk of the Church, and Insinuations scattered every where among your Reasons, and your loose Style, and my own Abileries will give me leave; and shall, I hope, however I am upon these Accounts sometimes forc'd out the Road, keep within the Bounds of Decency and Charity, from which you have shamefully wander'd, under greater Obligations and lesser Temptations than I have.

We come now to the Matter in hand: And the First Head of Complaint is, That the Exposition tends to introduce such a Latitude in Opinion, as the Articles were fram'd to avoid. And a strange Exposition that must be, and the Author of it none of the honestest Men, whose very Design is contrary to the Design of that whereof it is the Exposition. To make this out, you, 1st. Consider the Design of the Church in framing the Articles; and herein you, for the most part, say nothing but what may be fairly allow'd: And therefore when you come, 2^{dly}. To prove the Scope and Design of the Exposition to be inconsistent with that of the Articles; either you do not prove it to be so, or else you prove that the Bishop is inconsistent with himself: for he certainly contends for no more Latitude than you allow in the Articles.

The Articles might be framed for many good Ends and Purposes; but the only thing mention'd in the Title, is to avoid Diversities of Opinions, and to establish Consent, touching True Religion. 'Twas more for the Benefit of Unity, and Peace at Home, than the Satisfaction of other Reformed Churches Abroad, that they were made. Something of that there might be, because the Church desir'd to hold a good Correspondence with them; but the chief Design was Unanimity at Home, not only in all Fundamentals and known Articles of Faith, but in necessary Doctrines with respect to the Discipline of the Society. This is all true: And from hence it will follow, that whenever they had secur'd the Discipline, and those Fundamentals, the thing they aim'd at was done; and they did not design to exclude any that differ'd not in the Fundamental, but only in Points not necessary; or to abuse the Churches abroad, which there was no reason the Subscribers to our Articles should be oblig'd to condemn, so they acknowledg'd Ours to be

be good. This you must allow: For acknowledging Our Discipline to be Good, is sufficient to make them maintain *Peace and Unanimity at Home*, which you know is the chief Design of the Articles: and thinking that settled Abroad to be so too, does not all destroy it; and therefore could not be intended to be Condemn'd by Our Church, which, next to *Unanimity at Home*, desires to hold good Correspondence with those Abroad. The Church took care to Exclude such as differ'd in Points affecting the Purity of Faith, or its own necessary Discipline, not such as might have Notions (perhaps not true, but yet) not prejudicial to either of them. The Articles have confirm'd Our Constitution, but not affronted Others. And this is all the Bishop says in the Place which you have fairly left us to guess that you refer to. He does not in the least imply that their Eye was first upon the Churches Abroad, but only that the Article was so worded, as to allow, or at least not disallow their Ordination to be Lawful. The place is in the XXIII^d Article, and the words are; *This is put in very general Terms, far from that Magisterial Stiffness in which some have taken upon them to dictate in that Matter: The Article does not resolve this into any particular Constitution, but leaves the Matter open and at large for such Accidents as had happen'd, and might still happen. They who drew it, had the State of the Churches before their Eyes that had differently Reform'd, &c.* We shall have occasion to talk of this Passage by and by: Let but any one for the present read the Article, and see whether it is not left so general; and do you consider whether having the State of the Churches before their Eyes, amounts to any more than desiring to hold a good Correspondence with them; and whether 'twould have been reasonable, or becoming those who desir'd to hold such a good Correspondence, to Exclude all that thought the Orders were Valid in Other Churches, when they thought Ours not only so, but upon a better Foot, and less out of the settled Way, as the Bishop says; and so could by their Opinion do us no Damage.

The most effectual way of accomplishing this their Design of Unanimity, is, to take care that the Teachers be agreed: and therefore all that look towards the Ministry, are generally train'd up in the same Notions of Things; and before they are admitted into the Ministry, are to Subscribe the Articles; in which also they are Examin'd, to show that they understand them aright, and can prove them from Scripture. I shall not take notice of the two pretty Designs in this Paragraph; the one of a blind Education, to prejudice those that are bred up Scholars, to an Implicit Belief of all the Things contain'd in the Articles, and of the Proofs their Teachers shall be pleas'd, or able to give them of them; the other, of making it necessary for them to Believe the Articles, in the same Sense that the Examiner does; nor tell you how Popishly they look, and what Handle they give to Men of freer Thoughts to ridicule our Church: but shall only say, That as to the main Design of this Paragraph, the Bishop will agree with you: 'Tis his Opinion, that every Man ought to Subscribe the Articles, *ex animo*; and then I dare answer for his Honesty so far, that he would not have any Man Teach or Act contrary to his Subscription, because 'twould

'twould be Acting contrary to his Conscience. And obliging Men to this, he allows them in no material Difference: And if you'll show me where he once leaves Room for any Two to Subscribe that differ in any Material Point, I'll give up the Cause. Material, I say; and you your self use the word, because you can't but be sensible, that the Articles have not provided against Difference in Opinions not material, but by general and indetermin'd Expressions have purposely left room for those that so Differ, to Subscribe, as we shall find you too bountifully allow for Ten Articles together.

Thus both Clergy and Laity are taken Care of: But of the Clergy such particular Care is taken, that one would not think it possible, that the Obligation they lie under to be of one Mind, as to whatever is determin'd in the Articles, should ever come to be disputed. I don't know any one that disputes it, as to whatever is determin'd in the Articles, except those that take them for Articles of Union; who, I believe, could say so much for their Opinion, that, with their Persons, you would have accepted it. But the Bishop of Sarum has the ill luck, not to be in your Favour; and therefore you'll insinuate, that he disputes their Obligation, when you know he proves it in the 7th and 8th Pages, as fully as can be.

The Civil Power does sometimes allow Latitude to take in different Parties. I doubt, 'twas not the Latitude of the Oath, but of Men's Consciences, that let them in to the Government which they were no hearty Friends to. I can't see what Interest the Government can have in such a Latitude, except it be letting its Enemies into its very Bowels. However, I won't dispute it, because I won't disturb you; but leave you as easie as you thought your self under this Subterfuge. But this is not proper in Matters of Religion; and it's a great Mistake, that our Church intended any such Double-meaning. If the Articles had been made to take in different Parties, they might have been call'd Articles of Union: but the Title says, they are to avoid Diversity of Opinions; and therefore they cannot be thought to encourage them, and allow Men to be of different Minds, as to the very Things wherein it was propos'd they should Agree: and for this, you bid us but look upon the Title. I have look'd upon't, and think you fight with your own Shadow. The Articles were certainly made, to take in so many of different Parties, as differ not in any material thing, touching true Religion: and the Church so much loves Number, as not to exclude any honest Man whose Opinions differ from another's in less important Matters, that concern not the Purity of Faith. It took care to shut out only those that differ'd in such important Points as concern'd Pure Doctrine, and Necessary Discipline; not others: So that you say true, at last, The Articles were not intended to admit those who are of different Opinions, as to the very Points in which it was propos'd they should agree. But in those things wherein it was not so propos'd, they may still differ; and in all Points not material, it was not: though in fixing the material ones, they are forc'd to touch upon such Points; but they always do it in a manner that shows there was Care us'd not to determine them. Before I leave this Paragraph, I cannot but take notice of your

your Christian Hint, That the *Bishop* takes them for *Articles of Union* : Which is false. And its being so, plainly shows, he had no design of introducing such a Latitude as is contrary to theirs. Had he been so minded, his way would have been to have made the best of that Opinion, and of the Authorities that give credit to it. There are many true Church of *England* Men of that Opinion ; Men to your own Mind. That there have been such, you know ; and therefore, as I believe you would excuse that Opinion in those that did hold it, so I would not have you lay it as a fault to those that do not.

Well : *The Design of the Church, by the Title, is declar'd to be, That such as. Subscribe the Articles, should Agree to the Things therein contain'd. There may happen to be Obscurity and Ambiguity in Expressions ; but it could not but be the Design of the Church to avoid it, when it declares its Design was to avoid Diversities of Opinions. If there be a Scope for Diversity of Opinions, it is but by Accidents, and the Design of the Church must have been contrary. The Title declares the Design of the Articles to be, to avoid Diversity of Opinions in Matters touching True Religion : And the Scope for which the Bishop contends, is in Matters not affecting that. The Church shows, it did not intend to avoid what you falsely call Obscurity or Ambiguity. A word's obscure and ambiguous, when we either don't understand the word, or else don't know which of its Senses it is to be taken in. But when we plainly understand the word, and see that any of its Senses can agree with the connexion of the Discourse. we may fairly suppose, that Any of them equally express the Speaker's meaning : and then it can't properly be call'd Ambiguous ; because, take it in which sense you will, you hit the meaning of the Speaker ; who, by not restraining it, shows, he did not intend to exclude that. Besides, Obscurity and Ambiguity are not the only ways to leave room for Diversity of Opinions. There are such things as general Words, general Expressions, and Definitions, that will do it effectually. And we are so civil to the Church, as to suppose, that it as much as possible avoided those, and used these ; which, we shall find, it did not by Accident, but Design.*

You go on and say, *That a private Man may be Ambiguous : but when so many Men of known Integrity and Abilities make it their business to reduce the Doctrine of the Church to Articles, which are to be a Test upon Men, whereby to try whether they are of the same Communion or not, it's not easie to think they fall so short of their Design, as to take little or no hold of the Subscriber. No body supposes, as I know, that they do fall short of it. The words fully express, what they were design'd to express ; and are sufficient to exclude all whom they design to exclude. We can't think that such Men should make things not affecting the Purity of Faith (so the Bishop calls, what the Title to the Articles calls True Religion) a Test whether Men are of the same Communion or no ; and 'tis in those only that we imagine there is what you call an Ambiguity. To turn the Argument upon you : Since so many Men of Honesty, and Integrity, and Masters of Style, have evidently left an open and free Entrance for Men*
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of different Opinions in things not affecting the Purity of Faith, and true Religion ; Is it not thence plain, that they so intended to do, since with those Qualities it cannot be thought they could fail of their Design ? Indeed, it is not to be supposed, that so Wise a Body of Men should have a Design to keep out all who had Thoughts different from their own, in things that don't affect true Religion, or the Quiet of our own Constitution. These only our *Articles* were to secure, and not disturb Men in their Opinions about other things. And we don't think, as you so often insinuate, that they had not *Abilities to express things as they intended*, and in as strict a manner as was sufficient to establish Consent in what they intended Consent should be establish'd. We don't think them such Fools ; but we think not only, that they design'd to leave such a Latitude, but also, that they have worded things so generally, as effectually to have accomplish'd that their Design. Since then the Men that compiled them, were Men of Integrity, and Abilities, and Masters of Style, it follows, that it's true, what the Bishop says, [pag. 9] *Where the Articles are conceiv'd in large and general Words, and have not more special and restrain'd Terms in them, we ought to take that for a sure Indication, that the Church does not intend to tie Men up too severely to particular Opinions, but that she leaves All to such a Liberty as is agreeable with the Purity of Faith.*

The Articles have prevented Disputes, for these Seven-score Years, about the different Senses the Words may in common and unforc'd Construction be made to bear. They have been look'd upon as the Standard. The different Opinions about Hell, have proceeded from the Expression in the Creed, and the others don't at all belong to the Articles. This is a pleasant Paragraph. There has been no Dispute about the Sense of the Articles, and yet it hath been disputed about the sense of the word Hell, which is in the Articles, and I suppose means something, that is, has some sense. But those Disputes, it seems, are about Hell, in the Creed. Well : and you your self grant, that the very same thing is meant in both ; no more, nor no less. If then the word Hell be taken, by different Men, in different Senses, in the Creed ; Is it not also in the Article ? And is not the Creed too Subscribed to in the Articles, and in the same Sense that the Articles themselves are ? Hell indeed hath nor can have but one real and true Sense, either in the Creed or the Article ; and so one sort of Men only can be in the right : but neither the Article nor the Creed have defin'd which is the right Sense ; and consequently, it is not material to True Religion, which of the Common Senses Men take it in. But there's something more. There are likewise some disputed Points wherein Men differ, and each Party brings the Articles to favour his Side : but yet that is not owing to Men's taking upon them to put different Senses upon the Article. Why ? one Party thinks that the Article is of his Opinion ; and the other, that 'tis of his. Don't they take it then in different Senses ? Ay, but neither of them think that it may be taken in Two Senses. That's their want of Charity to those
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those that differ from them. But an impartial Man would tell them, that the *Article* would bear either of their Senses, since it is not contrary to either of them, and so both of them may Subscribe. And you your self tell them so, when you say, that the *Articles* belong to neither of them: for then certainly both may Subscribe them. The Fundamental Errour all through your Book seems to be this, That the *Bishop* allows a Latitude in Things determined by the *Articles*: Whereas all the Latitude he contends for in the *Articles*, is, That they have not Determin'd them. If you say, that nothing Undetermin'd is found in the *Articles*: This is not so much against the *Bishop's* Latitude, as against Truth: For there are plainly many things, contained in the *Articles*, not Determin'd, as I shall have occasion to show hereafter. But, to proceed, Supposing the *Articles* not clear, there are many Helps for the Understanding them, of the same Authority with the *Articles*, the Rubrick, Homilies, &c. This is certainly true, That we cannot, in Honesty, Subscribe the *Articles* in any sense different from any thing Determin'd in any of these, because we likewise Subscribe these; and our Subscriptions cannot honestly contradict one another. But there are the Writings of those that liv'd from that time downwards, by way of sure Tradition, and the Practice of the Church. The latter no body denies good, where it don't contradict any of the fore-mention'd Rules. But the Writings you talk of, what are they for? Why, to tell us the meaning of the Church, in the *Articles*. Why so? When the *Articles* are as plain as the Writings themselves. But in what are these Writings to instruct us? In Things concerning true Religion, and necessary Discipline? As for them, the *Articles* have sufficiently and plainly determin'd them. What then? In things not determined by the *Articles*? Or, In the manner how we are to understand those Things that are Determin'd, which it self is not? You don't mean this, sure: If you do, I must beg your pardon; because I think, that as they who compil'd the *Articles* have plainly Determin'd all that's necessary; so, they did not intend to put their Opinions upon us, about the manner of our understanding them, which is not necessary. It's needless to put such a Complement upon them; and unacceptable 'twould be, because not desir'd by them. For Example; If I knew that their Opinion had been, that all Church-Government, without *Episcopacy*, was contrary to the Law of God, and that there were Abroad no lawful Ministers but such as are *Episcopally Ordain'd*; Should I scruple to Subscribe the *Article* because of this, were I my self of another Opinion? They did not intend, I'm sure, I should; because there's nothing like it in the *Article*. As for what they have express'd in the *Article*, I don't want their Books to tell me what they meant by it; and what they have not, I don't think my self oblig'd to follow them in. Their Opinion may be true in it, and the contrary may be true; and it is no matter, as to my Subscription, which I take. For sure, such Men as they, so qualify'd with Integrity, and Skill in Style, could not chuse but express themselves so as to be fully understood in what was of so general Concern. And therefore, if you please, the *Articles* alone will serve my

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turn, as to Subscription; though, for understanding the Reasons and Grounds of them, their Writings may be of excellent Use, as the *Bishop* has shown. And every one who is admitted to the Ministry, ought to Thank him, that He has with so much Pains collected, and with so much Judgment stated the different Opinions Men have had concerning those Things contained in the *Articles*; and shown how far they will agree to, and are to be comprehended in the *Articles*; that He has with such Strength represented the Arguments on which those Things determined in the *Articles* rest; and has thus saved them Labour, and Pains, and done for them much better than they could for themselves, either for want of Abilities, or Books. And the Church ought to Thank Him, that He has put such a Body of Divinity into her Sons Hands, as will make them fitter to receive her Holy Orders; which they ought not to enter into, without a tolerable Understanding, not only in the Points determin'd in the *Articles*, but in those lesser ones (in which they can't help having some belief or other) that depend upon, or flow from, those main Points. But in these Things they may have wrong Opinions, and yet honestly Subscribe the *Articles*; as well as a Man may say, that he believes the Scriptures, though he has wrong Notions of some Texts, relating to things not Fundamental. And 'tis in those only, that the Scriptures are liable, by sincere Men, to be mistaken; as it was only in things not affecting the Purity of Faith, and our own Discipline, that the *Articles* were intended to be General. And when the *Bishop* makes them so, and no farther, He is far from frustrating the Design of the Church; and introduces but just such a Latitude, as the *Articles* were framed to admit.

Indeed, as the next Paragraph says, 'Twould effectually disappoint the Church's Design, to encourage a Latitude in Opinion in Things of such Importance, as not to be left undetermin'd by the Church. But I must tell you again, The Latitude is Encourag'd only in those things that are not of that moment, and are not determin'd. His Rule is, Where the *Articles* are conceiv'd in large and general Words, and have not more special, and restrained Terms in them, &c. And let any one judge, whether that be not in things not determin'd.

It's nothing therefore to me, whom such a Project would become: For here's no such Project. Let Mr. Baxter's Friends answer for his Projects. The *Bishop's*, I'm sure, is what becomes Him: though your Comparisons are not what become a prudent and candid Man, however you may think they become you.

And now comes, after these two Paragraphs of Preparation and Heightning, the Charge upon His Lordship, in the old strain; That he has given way for People to come in, of different Opinions, even in Things determined by the *Articles*. How often, and how positively soever you affirm this, (and you do it very often, and very positively) the softest Answer I can give you, is, That it is a Mistake, and a very gross Mistake. But we must observe what follows. Let it, say you, be never so authentically any other way explain'd what the meaning of the Church is, it matters not; My Lord of Sarum has made no Proviso: but if the *Article* will bear it, or, if a Man be but good Grammarian enough to make it, in his opinion,

bear it, he may Subscribe in his own sense, and all's well. Well, and so it is. For, 1. If the Man be an honest Man, and in his Conscience think the words will bear it, he may Subscribe; and if he be not an Honest Man, he'll not ask any Questions about it. And then, 2. Its impossible that a Man, with any degree of *Honesty*, or *Sense*, can Subscribe an *Article* in a *Sense* contrary to the *Sense* of the Church, express'd in any other Authentical *Explanations*; because every one of those *Authentical Explanations* (the *Bishop* knows as well as your self) are likewise Subscribed to: For, the Church, let me tell you, has Barriers enough against any *Conscientious* Man that differs in Opinion from her; and against a Man that is not so, there's none sufficient. But, 3. For ought you have shown, the *Articles* will not bear a *Grammatical Sense* different from any *Sense* fix'd in any of those *Authentical Explanations*; nor do I believe you can make them, nor any one else. Indeed, you seem to me, not to know what *Grammatical Sense* is, or else you make as if you did not, more effectually to abuse the *Bishop*.

But now for the *Scene for Latitude*; and how far His Lordship would have it reach. And to amuse the Reader with a Show of Fairness, you give him His Lordship's words; but neatly conceal those before and after. The whole then is thus: *There were Disputes about the Decrees of God; Both Sides appeal'd to the Articles: which look a little, and may be made to favour Both. Upon this, a Royal Declaration was set forth; in which, after that mention is made of those Disputes, and that the Men of all Sides did take the Articles to be for them, Order is given for stopping those Disputes for the future, and for shutting them in God's Promises, as they be generally set forth in the Holy Scriptures, and the General Meaning of the Articles of the Church of England according to them; and that no Man thereafter should put his own Sense, or Comment, to be the Meaning of the Article, but should take it in the Literal and Grammatical Sense.* (So that, it seems, the Project of a *Literal and Grammatical Sense* was none of the *Bishop's* Invention, though you always give him the Glory of it, but His Majesty's, and Confirm'd by His Declaration.) In this there has been such a general acquiescing, that the fierceness of these Disputes have gone off, while Men have been left to Subscribe the Articles in their *Literal and Grammatical Sense*. From which Two things are to be infer'd: 1. That the Subscription does import an Assent to the Article. 2. That an Article being conceiv'd in such General Words, that it can admit of different *Literal and Grammatical Senses*, even when the Senses are plainly contrary one to another; Both Sides may Subscribe the Article with a good Conscience, and without any Equivocation: and so on, as you quote. And then the *Bishop* concludes; *Where the Articles are conceived in large and general Words, and have not more special and restrained Terms in them; we ought to take it for a sure Indication, that the Church does not intend to tie Men up too severely, &c.* Now upon this, let me ask a few Questions. Was it fair, to conceal the King's Declaration, and lay that upon the *Bishop*, which you that laid it, with great Respect to Authority, think so blameable? Don't the Declaration say the very same thing

thing with the *Bishop*? For, Doth it not say, that the *General Expression* will *Literally and Grammatically* bear the different particular Opinions? Otherwise, how could it pretend to shut up those Differences in the Words of the Article? Don't it suppose, that the *Articles* are worded in *General Terms*; and therefore, that they ought not to be drawn to any Particular Opinion, or Interpretation of the *General Terms*? And is not this the very same the *Bishop* says, when he shows how different *Grammatical* particular Senses may every one of them be fairly, and without Prevarication, Subscribed to, under the *general Word*? And does not the *Proclamation* not only allow the same *Largeness and Equity* with the *Bishop*, but Order that no one restrain or check it, by making the *general Words* of the Article bear their particular *Sense*, exclusive of the others? If these things are true, you ought to beg the *Bishop's* Pardon, and the *Declaration's*, for abusing them; and act hereafter according to the *Largeness and Equity* of the *Bishop*, which is founded upon the Order of the King.

The next Paragraph is exactly and fully true: For those are certainly all the words in the *Third Article*. And as the expression *Hell*, is *general*; so, I fancy, it may make a shift to signify all the three things the *Bishop* would have it. Though, if it signify'd but two of them, 'twere as good as two thousand. Two of them you never deny; but that of *Hell's* being the Grave, you do. It's Nonsense, you say, to think the Article should say, *As He died, and was buried, so likewise He descended into the Grave; that is, was buried.* All the fault here lies in the Tautology; and that Tautology is vouch'd by no less Men than *Usher, Hammond, Pearson, Stillingfleet, Barrow, and Lightfoot*; Men sure of Learning, Honesty, and Steadiness to the Church of England. The *Bishop* has not given any Hint, to make it thought his Opinion: But whose soever Opinion it is, I'll do him the kindness to transcribe a few Sentences out of Dr. *Barrow*, to Vindicate the Tautology of it; which may serve for an Answer to the Work you make about it. It is possible, (and might be declared so by many like Instances) and perhaps not unlikely, that they (viz. who put these words, descended into Hell, into the Creed) might both themselves upon probable Grounds believe, and for plausible Ends propound to others the belief of, this Proposition, without apprehending any distinct Sense thereof. And after: If we interpret this Descent into Hell, of Our Saviour's Interment, we shall be sure therein not to err; the Proposition being most certainly true, so understood: we shall also hereby be able fairly to satisfy the first and best (if not the only) Reason of this Proposition's being commended to our belief. If it be objected, That this was before express'd in plain words, dead and buried, and so is a needless Repetition: I answer, 1. That this Objection concerns them who inserted the words there, who yet (even supposing the Truth of this Exposition) might be excusable, as suspecting it possible that Our Saviour's being *in a d'n*, might imply more than this, although they knew not what distinctly. And, 2. That a greater Inconvenience seems to arise from Expounding them otherwise; it reflecting upon the more ancient Compilers both of this and most other Creeds.

Creeds who left them out — Nay, upon St. Paul himself, who mentions only Christ's Death, Burial, and Resurrection, 1 Cor. 15. 4. Whoever will look into Dr. Barrow's Exposition, may find a great deal more to the same purpose. And no one need think it any Affront, to say of the Compilers of our Articles, what Dr. Barrow thought it none, to the Inserters of this Passage into the Creed, to say of them: seeing the Article too means but just as much as the Creed; and its Compilers took the words from thence, perhaps without any distinct Opinion about them at all, but only as so many words that they found there.

But supposing my Lord of Sarum had made a Mistake here, the thing that He brings these three different Senses to prove, will stand just as well confirm'd. For if the Article can be honestly Subscribed in but Two Grammatical Senses, these will uphold the intended Latitude as well as Two Thousand: seeing those Two are as contrary to one another as the Three are, or as any of the Two Thousand significations of the word would be, supposing it had so many. Should then my Lord of Sarum persuade others to be of his Mind, (though there are very few but what are already well satisfy'd that the Articles will bear different particular Senses) Men of different Opinions might all Subscribe, without being wide of the Sense of the Church, which has left Men room enough to enjoy their own particular Opinions, in Subscribing to the general Words of the Articles. Will you have the face to say, that a Man who has the Opinion, that Christ descended into the Place of Torment, cannot safely, without Prevarication, Subscribe this Article? That, we know, was the Opinion of those that first Penn'd it; and was never contradicted. Or, May not he likewise, whose Opinion is, that his Soul went into the Place of departed Souls, the Hades, with Dr. Pearson? We know, the Church design'd not to exclude these; since though they did not condemn the former Opinion, yet they took off the Restriction to it which was in the former Article. If they Both may, then here's Room enough for Men to enjoy their own private Opinions, notwithstanding their Subscribing the Articles. If they may not, shew us what the Church, in all likelihood, intended, out of any of her Authentical Explanations. Till you can do that, in all these Cases, we must imagine, that the Church, when she used general Words, intended not to Exclude any from Subscribing, who hold any of the particular Senses comprehended under those general Words. We are not to fix our particular Sense to what the Church has left general; nor are those that differ from us to do it: but we must Subscribe the Words in the Grammatical Sense as they stand; and then, as the Proclamation with good reason supposes, All may Subscribe: since every particular Sense is a fairly Grammatical one of the general Word. And yet here's no scope at all for to evade the force of the Subscriptions, Declarations, and Engagements. For we still cannot get out of that, which the Church would confine us to, the general Word: For that will hold a Man, do what he can, that comes up to these measures. We have our freedom to chuse which of the particular Senses seems

seems most reasonable, but yet cannot evade Subscribing to the general Word, and being confined to some received Sense of that Word by our Subscription. So that your Expressions are a little too hot; No sort of Security can be had; Nothing can hold them. Sure you take Grammatical Sense, for some strange Thing or other: or else your Heat hath carry'd you out of your Knowledge. When you have settled your Notions about it, I hope you'll cool your Expressions, and let it be some Restraint; though it teach you to allow such a Largeness and Equity as would take off the Occasion given for unjust Censure.

But you do not know what His Lordship means by Unjust Censure. How perfectly unacquainted Men are with themselves! But you suppose His Lordship means that about the Number of Articles: But That, you say, His Lordship has removed effectually, by making them things of course, and Men may be of as different Opinions as ever. This is the most Unjust Censure in the World, and deserves worse Words than any one, but he that makes it, will venture to give. I must, in plain terms, say, It is Dishonest, for a Man that hath Eyes, to pass over that full Answer my Lord of Sarum gives to that Objection, in the 1st, 2d, 3d, 4th and 5th Pages of the Introduction, and put it upon the World as his own: and to say, he has left room for as different Opinions as ever. I suppose you mean, that, with his Grammatical Sense, a Roman Catholick may Subscribe the Article of the Sacraments; or an Anabaptist, that of Baptism; or a Jew, that of Christ's Resurrection; or a Mahometan, all of them. Do you mean so? If you do, pray show us how. If they can't, then we find Grammatical Sense will Exclude some People; and even all that were designed to be Excluded. For in all the Articles concerning Things of great Moment, the words are full as strict as in these; but are left general and undetermin'd only as to things of less moment. But to give you an Answer. What, I suppose, His Lordship meant by Unjust Censure, was, That the Clergy are of different Minds, after the Subscribing of the Articles, from one another, and from the Articles themselves; and that they must therefore, some of them, when they Subscribe them, act against their Consciences. Now one of the Bishop's Opinion, could tell a Man that should thus accuse us, That our Differences were about things not determin'd in the Articles: That we did not fix our particular Opinions as the Sense of the general Word, but left those who differ'd as to the particular Explanation of it, or Thoughts about it, to Subscribe the general Word with as good Sense, and as clear a Conscience as our selves, according to the Liberty that the Church it self allow'd them, when it us'd such general Expressions. And, If all Men would understand the Articles with such Largeness and Equity, there would not be that Occasion given for Unjust Censure that there has been, and by you is.

That my Lord of Sarum makes the Articles only things of course, by allowing different Grammatical Senses, is no forc'd Consequence, you say. I think I've shown it is, when I show'd, that, allowing all the different Grammatical Senses you

you could of a Word, yet some body would be Excluded by It, and as many as the Church intended. And if we descend to Particulars, we shall find it with a witness. For in all the Examples you have given of *my Lord of Sarum's Equity*, you have not once shown that He has allowed any Latitude which the Church does not; that He hath not fully seconded the Design She did propose to herself in framing the Articles; or that He has Let in any Sectary, or Man of unorthodox Principles.

You tell us indeed, you'll show us, and show us over again; but when we come to see the Sight, we find only such Mis-representations, such forced and manifest straining of his Words, against the Sense he has so copiously asserted, that we must say the Bishop has occasion to complain of the Injustice, and at the same time to appeal to the Justice of God, as you ought to do to His Mercy, if your Accusations and Insinuations be found at last to be nothing but Slander. But to come to your Instances.

The Sixth Article says; *In the Name of Holy Scripture*, we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any Doubt in the Church. These Words, you say, if we look no farther, but take them by themselves, without connecting them to what follows, will easily bear such a Grammatical Sense, as to exclude several of the Epistles. A very pretty Fancy this is of Grammatical Sense; the taking a piece of an Article, without connecting it to the rest. For my part, I have always had such a silly Notion of Grammar, as to think the connexion of the parts of a Sentence, or of two Sentences or more together, was a part of it. Its impossible to any one, who knows what it is, to make that Grammatical Sense out of the former part of the Article, without considering the latter part of it, which determines the former, and explains the Rule laid down, viz. *The Catalogue of the Books of the Old Testament*; and this general Clause, *All the Books of the New Testament*, as they are commonly receiv'd, we do receive, and account them Canonical. He must make a Sense of the first Sentence quite contrary to what the second determines: Which suppose he could Grammatically do, would be of no use; because he must Subscribe this latter part of the Article, as well as the former. And then, if he cannot force a Grammatical Sense of this to agree with the former, he must Subscribe very honestly to two Contradictions. So likewise, if he could make a Grammatical Sense of any one whole Article, which would not agree with the Sense fix'd in another Article, or in any other Authentical Explanation of the Church's Mind, 'twould signify just nothing; because he must Subscribe them also. And he must be an odd sort of a Man, that can Subscribe to Contradictions. As for the Bishop's questioning that Text that you speak of; if it be contrary to the Article, then all Various Lectiōns are so too: And whoever prefers any of them to the received one; or indeed, whoever prefers another Translation of any Word to the received one, falls within the Accusation. No wonder Dr. Mills don't publish his Testament, when it is full of nothing but Heterodoxy; of which, it seems, the Greek Testament we have had from Oxford already must stand

stand condemn'd. As for the word *Hell*, 'tis Answer'd already; and if you will but look upon the Bishop's Explanation of that Article, you'll find he did see the *So also*; in pag. 57. l. 22.

The VIIIth Article obliges us to believe the Three Creeds: For it says, *They may be prov'd by most certain Warrants from Holy Scripture*: which Reason, he that Subscribes the Article, also Subscribes to. You say, *That a Man, with a good far-fetch'd Grammatical Sense, may say, That the Foundation of the Creeds being received is Scripture-proof; and a Man may be judge whether they are so to be proved, and believe them accordingly.* Were the Words, as in the Article of Councils, That they are to be believed as far as they can be proved from Scripture, this were true. But now, as they stand, here are Two direct Assertions; one the Reason of the other. And I Subscribe to them both; and cannot in any sense Subscribe, if I don't both believe the Creeds, and believe they can be prov'd from Scripture. As far indeed as a thing is built upon a wrong Supposition, so far it is not to be suppos'd Obligatory. But when I Subscribe to the Truth of the Supposition, I can never get off then either from the Obligation to believe that, or the thing founded upon it. And this is the Case in the Article.

You say, *Nothing else can excuse my Lord's managing the Article.* Why then, it is not worth His while to be excus'd. His Lordship proves the Nice and Athanasius Creed not to be what they are call'd. If they are not, He has done right, not to serve the Church with a Fraud. And at last, 'tis no more than the Article it self has done by the Apostles Creed. He then strips them of all Authority from Councils or Antiquity. The Church has left them bare of it too, and fix'd 'em only upon the foot of Proof from Scripture. And had He at all given them that Authority from Antiquity and Councils that you pretend, it would signify nothing; since those Councils must come upon the same foot of Scripture by the Twenty-first Article. What Grounds collat val to Scripture you believe them upon, I don't concern my self with; but I'm sure, that alone is as strong as can be: Because whatever I say is certainly warranted from Scripture, I must believe as Scripture; and I can believe nothing more firmly than I do that. But it is not true, that my Lord of Sarum says, that as far as they want Proof from Scripture, they are not to be believ'd, notwithstanding your Subscription. No: He says, *We believe them, because we believe the Doctrine declar'd in them, is contain'd in the Scriptures.* His because, is positive: And if you do not believe they are so contain'd; He, and Grammatical Sense, will both tell you, that you cannot honestly Subscribe the Article. What Pretence then, or Excuse can you alledge, for your fixing it upon the Bishop, as his Sense, that you may Subscribe this Article, and yet believe the Creeds only as far as they are, in your Opinion, contain'd in Scripture.

In the Subscribing the next Ten Articles, you say, there is a Scene laid for Latitude inconsistent with the Church's Design; for the Bishop has stated Questions under them with such an Indifference, as sufficiently encourages Subscribing in any of those Senses: though some of the Opinions are no better than Heresie, &c. But you

you will not descend to Particulars ; they will fall better under the particular Examination of the Articles. Till then, I must let them alone for an Answer. For the present, I can only say, That I can find no such thing : But I find in the XVIIth a particular Head, to show, how far we of this Church are determin'd by the Article, and how far we are at liberty to follow any of those different Opinions. And the Bishop must have strangely fail'd of his Purpose, if He have, notwithstanding this, done as you say. In another place, his Accusation upon this Head, is, *stating Questions under these Articles that they have nothing to do with*. I don't know how you'll make these agree : For if the Articles have nothing to do with those Opinions, I can't find any fault in stating them with such an Indifference as sufficiently encourages Subscribing in any of those Senses. Which you cannot but allow any one to do ; since you say the Church is not at all to be brought into those Disputes, as we shall see presently you do ; tho' yet you say here, *There is a Scene laid in them for Latitude, inconsistent with its Design*. I am pretty confident, had you known any of those Heretical Particulars, we should have had them ; for you are not so sparing of your Paper, but that you can spoil ten times as much, as those Particulars would have taken up, in the needless Repetition of your General Accusation.

Now we come to the Articles, for the sake of which, in all likelihood, this Scheme for Latitude was fram'd. How come you to know the Bishop's Mind so exactly ? He gives another Account of his Design himself. But you will not believe what a Man says, when 'twould justify ; but will guess at what he thinks, at a venture ; and make it contrary to what he says, that you may condemn him. But if the Bishop is such a bitter Enemy to Church, and Church-Government, as to have taken the Pains to Expound away all the other Articles, merely to get his Ends of these ; yet I hope King Charles I. and Archbishop Laud, were no such sad Levellers, as to have had any such comprehending Thoughts : and 'twas the Declaration that laid the Scheme for Latitude you rail at, and the Bishop has only cited the very Words of that. The Bishop then had not, when he began, these Articles before his Eyes, if we may believe him. Nor will the Scheme at all hurt them ; though, if it did, the King and the Archbishop must answer for it, whom you have wounded through the Bishop's sides ; so blind, and so resolved, is your Anger.

The Words of the XIXth Article you have set down. You say, *The Definition here given, is very plainly restrain'd to a Regular Administration of the Sacraments according to Christ's Ordinance, and so it is as to the Preaching part also*. I don't know what you mean by very plain ; but if you can see any thing like what you speak of, you have better Eyes than I have. The Article says, *in all things that of necessity are requisite to the same*. Now I think it is very plain, even as plain as words can make it, That the Sacraments may be Administred in all things that of Necessity are requisite to the same, and yet the Administration be far from Regular. Nay, your self shall confess this, except you have quite forgot your Logick. For you say, *The Definition is*
given

given of the Church of Christ in General. Now then, a Definition of a Church in General, must have nothing in it but what is and must be in every particular ; that is, nothing but what constitutes the very Essence of a Church ; and which being taken away, the Church itself is destroyed. Now if you'll say, that Regularity in Administration of the Sacraments is Necessary to the very Being of the Sacraments, and consequently to the Being of the Church ; then you may come off from contradicting your self, but not common Reason. For there are such things as Irregular Churches ; which 'twere impossible there should be, were Regularity a Part of their Essence. Were you your self to define a Man in general ; Would you put any thing into the Definition, but what every One must have necessarily, if he be call'd a Man ; or would you define him to be Handsome, which only some few are ? Just so it is here ; the Definition is of a Church, and not of a Pure Church. So that the Bishop of Sarum had done Right to the Article, had he only told us what was indispensably necessary to the Being of a Church, and how it might truly be call'd a Church, if it had those Things that were so necessary : but over and above that, he gives us Cautions, That All Churches are not to be Communicated with, without Sin ; That they may have all Things in them Necessary to make them Churches, and yet be so far vitiated, as to oblige us to leave them. And if this be not pressing the Necessity of doing things Regularly, when there is no necessity to do them otherwise ; but be, as you say it is, *labouring Ways and Means to Evade the Force of the Article*, I have done. I cannot here but take notice of an Instance of your Charity and Integrity, in this Paragraph. You say, *When we come to look in the Exposition, we find my Lord of Sarum can so Contrive the Matter, and Evade the Force of the Article to that degree, that if Men are Baptiz'd, it matters very little by whom it be done ; though, according to Christ's Ordinance, the doing of it belongs to a distinct Order of Men, &c.* He allows indeed, that the being Baptized by those that ought not to do it, &c. does not destroy the Being of the Sacrament ; nor the allowing it, the Being of a Church : but as for saying it matters not, all those Cautions about the Purity of a Church show He did not think so. I'll give you a Sentence or two, that are contrary, in plain terms, to what you affirm of His Lordship. [Pag. 181.] *We think none ought to Baptize, but Men dedicated to the Service of God, and Ordained according to that Constitution that was settled in the Church by the Apostles*. And a little after ; *A plain Difference is made between our owning that a Church may retain the Fundamentals of Christianity, a true Baptism, and true Orders ; and our joining with that Church in such Acts as are, we think, so far vitiated, that they become unlawful to us to do them, &c.* What ? are Honesty and Justice nothing but mere Names ? and the Day of Judgment nothing, when every idle Word is to be accounted for ? Is this the Charity of the Christian Religion ? and is it grown a Mark of Christ's Disciples, to accuse their Brethren maliciously, against clear Eye-sight and Knowledge ? I wish you would consider this, and make your Acknowledgment as publick and plain

as our Abuse is: and if you can't help your Understanding; yet hereafter govern your Passions, and keep them from hurrying you into wilful Slanders. A Man cannot honestly lay Words to any one's charge, directly contrary to what that Person says, and he must see before him; but a Man may honestly, in the simplicity of his Heart, make a Blunder in his Reasoning, and his Understanding or Explanation of a Sentence: And therefore, though you're to be blam'd for the Instance I have given; yet, for some other things in this Paragraph, you are only to be pity'd.

In Article the XXth, you say, *The Words will bear a Grammatical Sense, to which a Man may Subscribe, notwithstanding he may think the Church hath no Power to Enforce Rites or Ceremonies.* The words are these; *The Church hath Power to Decree Rites or Ceremonies.* Now, how a Man can Subscribe this, and yet think the Church hath no Power, I don't understand. This is Grammatical Non-sense. Oh, but you say, *That the Article does not say Any are bound to Observe them.* Power is generally taken to be a Relative: And therefore how the Church can have Power, and No-body that it has Power over, you must make out. And sure, All those whom it has Power over, are bound to Obey its Power in Decreeing Rites or Ceremonies. When I say, The Ordinary has Power to Command things to be Read in Divine Service; Isn't it the same thing as if I should say, *All under his Power,* (and Somebody there must be under it, if he have it) are bound to Obey that Command? So when I say, *The Church has Power to Decree Rites and Ceremonies;* I plainly say, *All under her Power,* All in the Church, are bound to Observe that Decree; if it be within the due Bounds of her Power. And so, for the latter part of the Article, *The Church has Authority in Matters of Faith;* I cannot believe you think Any one can Grammatically Subscribe it, and yet believe She has no Authority. What measure he sets in his Mind, to that Power, and that Authority, I am not to examine. For the Article has worded it so loosely, that it does not Exclude Those who have lower Notions of the Church's Power. And no One can Subscribe the Articles, but by that very Subscription he allows the Church such an Authority as will make him very capable of Subscribing this Article in a very good Sense. When you shew how the Explanation of other Articles does not consist with the Power the Church is allowed in this, I shall find what to say to you. Now I can't, because I know not Particulars.

In the XXIst, Councils are brought to the Test of Scripture; and their Decrees are no farther Valid, than they are agreeable to Holy Scripture. You say, *This will affect our Creeds.* One of them, we know, was never Confirm'd by a Council; and yet we must as firmly believe it, as any of the rest; because we have Subscrib'd, that it may be prov'd from Holy Scripture. You seem to bring this Article, and that of the Creeds, upon the Level: Whereas that was made, to confirm the Creeds, and settle and fix the Belief of them upon us; and this, quite the contrary, to show that General Councils were not so firmly to be trusted to. If that of the Creeds had been worded like this;

this; *The Three Creeds are not to be believed, unless it may be shown that they are taken out of the Holy Scriptures;* it would have made me suspect, there was something in them not so to be proved. And had this been worded, as that of the Creeds is, *The Decrees of General Councils are firmly to be received, and believed, for that they are to be proved by certain Warrants out of Holy Scripture;* I should have thought my self oblig'd, in Subscribing it, to have believ'd the Decrees; and also, that they were proved by certain Scripture. But as they now stand: He that can make, for they are, and, not unless they are, the same thing, has a knack at Grammar beyond any ordinary Capacity.

The XXIIId Article is that, of *Ministring in the Congregation.* And in this the Church has been so careful, that She has provided Bars, over and over again, against an *Irregular Admission:* and all these you take care to count up. The Use I make of your Catalogue is this: That since those things you mention, are to be Subscrib'd to, as well as this Article, it would be no matter if the Article did not Exclude any of them; since there are many Provisions against *Presbyterians,* and *Independents,* in all those other things, which its impossible they should get over. You'd make as if every Article in the Set, was made against every Body; and if the Bishop does but interpret any one, as you think, so as to let in a dangerous Man, you flie at him, though there are ten or twelve other Guards which he must make his way through, before he can have entrance. But yet I'll venture to put it upon this, That if the Bishop has interpreted this Article against the *Grammatical Sense,* or the *Sense of the Church* in any other of Her Books, he has done wrong.

The Words of the Article you give us: and the latter part of it, we find, determines and defines the General Expression in the former.

Every One, you say, *that lives in England, knows, that according to the Constitution of our Church, the Persons who have Publick Authority to send Labourers into the Vineyard, are Bishops.* Every One does know it; and every Church of England-Man, and the Bishop among the rest, thinks that no One can Subscribe this Article, but who Acknowledges it: (Though, if they could, 'twould signify nothing; since, by Subscribing, they acknowledge a Power in the Bishop who imposes the Subscription; and since there are, by Subscription to other Articles and Rules, so many Bars against any Dangerous Opinions in these Cases.) For He plainly says, (to the very same sense that you do at the beginning of this Paragraph;) p. 258. *That which we believe to be Lawful Authority, is that Rule which the Body of the Pastors, or the Bishops and Clergy of a Church, shall settle, being met in a Body, under a due Respect to the Powers that God shall set over them.* And no One can make the Article bear any Grammatical Sense, so as to take in any of those Men you speak of: since no One can pretend, that they are Call'd by Men who have Publick Authority given them to send them. At least, if some Men should understand Grammar and Sense so little, as to think 'twill bear it, we have other Bars they cannot leap over; and their Mistake is not to be laid to the Charge.

Charge of the Declaration, but to their own want of Sense : nor to the Bishop, who plainly affirms no such Use can be made on't, in the words before : except you'll say, *their Ordainers are the Pastors of our National Church, and Met under a due Respect to the Civil Authority.* And therefore, I wonder how you can have the Confidence to say, that *we find another Story told*, and then quote words of the Bishop's for it, which plainly refer not to our Church, but to the Churches abroad : which the Article casts so favourable an Eye upon, as not to condemn, though at the same time it does not directly approve of them. The Words of the Article you can't deny to be general, and not appropriated to any particular Constitution, as the Bishop says ; though every One that Subscribes them, does by that Subscription oblige himself to think *None lawfully Called, in our Constitution*, but the *Episcopally Ordained Clergy* ; being no others can here be said to be sent by Men who have *Publick Authority given them to send Labourers into the Lord's Vineyard.*

The Bishop's Suggestion, you say, is to bring our Church upon the Level with the Churches abroad, after Calvin's Model. He plainly says, *Ours had been less forced to go out of the beaten-Path, than any other.* How is this a Level ; when he plainly affirms, that *Our Reformation was more Regular than theirs*, as having gone less from those Rules that ought to be Sacred in Regular Times ? This we shall have Occasion to speak of more fully in the Third Head ; as we shall likewise presently, of the *Magisterial Stiffness of some Hotter Spirits*, which so disturbs you, and caused you to utter that *charitable Reflexion* at the End of this Paragraph.

How you can imagine the Bishop should wish for a Change, I can't understand ; except you think He's willing to part with one Constitution, for another which He declares less Regular. — My Lord of Sarum no where supposes an Independent or Presbyterian can Subscribe this Article. He plainly Excludes Them, as I have shown before : And the Church hath sufficiently provided, if he had not, in this Article, That no such Man shall Come in, if he have any Honesty or Conscience in him ; and if He have not, there's no Remedy. But if you're for having a Way, I'll tell you one. Do but you, or any of your Writing Friends for you (*whose Credit will now go as far with an Independent, or Presbyterian, as any one's*) prove, that a House of Presbyters, Met by the Call of the Archbishop, is co-ordinate with, and independent upon, a House of Bishops, to whom they have Sworn Canonical Obedience ; That they are Impower'd to Adjourn Themselves, and Act separately from Them, &c. and I'll promise you, Not only They you speak of, but Every One else, who having Subscrib'd to such an Obedience, may have some Scruple of Acting according to it, and to the Nature of Our Constitution, shall, upon such Demonstration, think all that relates to Episcopacy, or Obedience, mere Outward Formalities. Such an Advantage will such a notable Discovery give all that that are ill-Wishers to the Church as now Establish'd in Bishops Superiour to Presbyters. But as you have not shown, that the Bishop has said any thing like that you lay to his Charge ; so, I'm satisfy'd, you never can.

And

And then, if this Ordination be, by the Bishop's Exposition, the Grammatical Sense, and the Obligation our Subscription to other things lays upon us, made necessary to be thought the Lawful Ordination by every Subscriber : And if likewise the Article of Rites and Ceremonies, which you your self, against your Will, acknowledge the Bishop has not damag'd, remain firm ; your Fears, in this next Paragraph, of things being brought to a hopeful pass, by those you jeeringly call *Worby Men*, many of which are unworthily so abus'd, will be foolishly vain and ungrounded. For, supposing they could get over all the Articles ; you can't be so fond, as to fear Order and Decency should be quite confounded and ruin'd, when these Men, before they leave their own, to seize upon your Parochial Meetings, must Subscribe, and declare their unfeigned Assent and Consent to the Use of all the Things contained in the Book of Common Prayer, and therein, to the Rules of Order and Decency in the Rubrick ?

And thus we have done with this Topick ; in the handling of which, you have shown a particular Disrespect to the Bishop, and to Truth ; and a Temper which carries not the Face of Christianity, or Moderation ; and have thereby done good Service to some People, who rejoice at our Divisions. If indeed, what you call Grammatical Sense, were so, it might do mischief to the Church, and Learning, and bring Grammar and Non-sense to be the same thing. But, if rightly consider'd, and apply'd, it is so certainly true, and so fully answerable to the Design of the Church, that I'm resolv'd you shall not be so civil to the Bishop, as to let him carry away the Honour of the first Attempt in it ; but will have that *Latitudinarian*, King Charles I. first serv'd, who not only Encourag'd, but Commanded it, and that by the Advice of Archbishop Laud.

The next Comparison (though you civilly say *there is none*) of the Bishop with Davenport and Baxter, is very Unjust, and is indeed design'd for no End but Abuse ; because there is not any Argument in it, their Actions not at all respecting the Bishop. You have shown us by this, as by the rest of your Proceedings, that Fryars are not the only Persons that cannot pretend to Sincerity, or Writing in Earnest, when they are to encounter an Adversary. One thing, however, I cannot but commend the Fryar for, and that is, that he had the Wit to know, that Grammatical Sense was not for his Purpose, and therefore went another way to work : whereas you count, Grammatical Sense would have done his Business.

I won't say how great a Complement you have put upon the Roman Catholics ; and what a piece of service you have done the Church, by supposing, that the Grammatical Sense of Our Articles is Popish : but shall, as fairly as I can, set Grammatical Sense in a True Light ; which, as, I hope, it may inform you ; so, I doubt not, will fully evince, that our Articles are not favourable to them. If the Truth were known, 'twas nothing but the Grammatical Sense of the Articles, that Davenport was so confounded by : with which it's no hard matter to run down any one that pretends to reconcile them to the Council of Trent.

Gram.

Grammatical Sense, is that *Sense* which arises from some proper and received Signification of a *Word*, consider'd according to the Relation it bears to the other *Words* with which it is connected in the *Sentence*, and the Connexion of the *Sentence* it stands in, to the other Parts of the *Whole Discourse*. 1st. Every *Word* must be taken in some received and proper *Sense* of it; nor is it lawful to put a *Sense* upon any *Word*, as we please, contrary to the Use among those that speak the Tongue. And farther, to determine the *Sense* of the *Word*: It must be always such an one as is not contrary to the rest of the *Sentence*, but agrees with those other *Words* to which it bears a Relation. A *Word* may have many Significations equally Proper, and in Use: but yet not equally Proper in that place in which it is fix'd, where it may possibly be determin'd necessarily to only one. But, 3^{dly}. If the *Sentence* in which the *Word* stands, do not sufficiently Determine it, yet always that *Sentence* must be consider'd as bearing Relation to, and being Agreeable with, the other Parts of the *Whole Discourse*; and consequently, no *Word* in it must be taken in such a *Sense* as is contrary or prejudicial to any thing contain'd in that *Discourse*. Thus then, to apply it. When we Subscribe to any thing that the *Church* requires, towards an Admission; we must understand every *Word* we Subscribe, in some received and proper *Sense*: we must understand it in a *Sense*, consonant to the rest of the *Sentence* in which it is, and to which we likewise Subscribe; and in a *Sense* agreeable to every thing else that the *Church* thinks necessary to impose the Subscription of, upon us; that is, to all that the *Church* says: For I don't count, that the *Church* says any thing, but that which it obliges All that Come in to it to Agree to; and which, by imposing no more, it shows, it thinks sufficient for any One's being properly call'd its *Son*. I hope I have made *Grammatical Sense*, a thing strict and severe enough to please you. You your self, in your Accusation of the *Bishop*, always make his Fault such as will come within this Determination of *Grammatical Sense*: for you make it, Allowing a Latitude in Things Determined by the *Church*. And yet, to make his Crime look the more grievous and silly, you would not show how he had transgressed his own Rule of *Grammatical Sense*, (which He must have done, if your Accusation be true,) but Ridicule the Rule it self, and Rail at *Grammatical Sense* likewise: I suppose, lest you should be kept too close to the Matter in hand: which, considering what you had Undertaken, it was not your Interest to be. Now you see, I dare venture the Cause, to an Issue, upon the Ground of your Accusation, That the *Bishop* has Encourag'd a Latitude in Things Determin'd; and desire He may stand or fall, as He is found to have Acted according to, or Transgressed, His Rule, *Grammatical Sense*; which I allow to be transgressed, by Encouraging a Latitude in what the Articles have Determin'd. And so does He Himself: for in the Explanation of His Rule, all the Latitude He contends for, is in those Things that are left General and Unrestrain'd. Where-ever different Opinions will agree well to some received *Sense* of every *Word*, consider'd in the Relation it bears

bears to the rest of the *Sentence*; that *Sentence* likewise being consider'd with relation to the *Whole Discourse*; there, and there only, does he claim an Allowance of those Different Opinions: as I have in part shown; and shall, I hope, fully, in what follows.

And this is sufficient to show, That the *Bishop's Latitude* does not introduce Diversity of Opinions into the *Church*, any farther than the Articles themselves introduce them. Nor does the Title of the Articles at all contradict it; since this cannot at all hurt *True Religion*. Nor does *Bishop Taylor's* Note at all belong to it; as having nothing in it but *true Sense*, and *fair Ingenuity*; and being so far from not serving the Ends of Truth, and Holiness, or of forcing a *Sense* upon *Words*, which they will not naturally bear; that it is the only Way we have to ascertain the *Sense* which the *Church* has Determin'd, and to silence Those who will pretend to put their forc'd *Sense* upon the Decisions of the *Church*. It's the only Way we have, of coming to the Right *Sense* of the Article, which, to be sure, is the *Literal and Grammatical* one; except you'll say, their *true Sense* is neither *Literal nor Grammatical*. It's that *Sense* which we must take the Articles in, or not Subscribe; and is never different in the Doctrines relating to pure Religion which are Determin'd by the Articles, but only in those things of less moment, in which the *Church* has not thought fit to provide against Diversity of Opinions, having Determin'd us only to the general *Word*, which alone is sufficient to the Settlement of *True Religion and Discipline among us*, and not to any particular Notion of it, which being not Necessary, is not Determined.

What you call Determin'd, indeed, in the former Paragraph, you only call Contain'd, in this: whereas they are not the same. For Things may be Contain'd in the Articles, as I have said before, which are not Determin'd; as Particulars are under a General. If you say, That the Particulars are not in the Articles, but only your General; it will be allow'd you: for it's only a Quibble, and amounts to the very same thing. For all that was ever meant, was, that there were different Particulars under the General, and different Manners of Explaining some Expressions; and 'twas no matter which we took, as to the Honesty of our Subscription: which you your self must acknowledge, if these Particulars are not contain'd in the Articles; we having a full Liberty of Opinion in all Things not contain'd therein. So that, taking either manner of Expressing it, and the manner that His Lordship makes Use of in handling the Articles according to it; we shall find, that neither the Opinion it self, nor his Application of it, will introduce such a Latitude as the Articles were fram'd to avoid.

For it is not a whit larger, than what you allow in your Answering the Objection of the Moderation of the Church of England: And by the Measures of that which you lay down, you your self prove the Accusation against His Lordship to be Unjust, and his different Grammatical Senses to be Allowable.

You say, *Our Church does not tie Men up at the rate of the Church of Rome, Determining things that are better left Undetermin'd; and forcing an Assent to them, as to things of the greatest Consequence.* This is all that's desir'd to be Allow'd, That the Church has left those things of less Consequence Undetermin'd, and has not forc'd the particular Opinions which are so, upon us, but only has ty'd us down to the general, that being all that's necessary to sound Doctrine, or necessary Discipline.

First: The Moderation of the Church, &c. This Paragraph is certainly true, and is nothing almost but what the Bishop says in his Introduction, [p. 7.] in a little better Words, and more close Expressions. To the Laity they are only *Articles of Peace*; but to the Clergy, otherwise: as He has fully, contrary to what you once or twice more than insinuate, prov'd.

Secondly: Our Church is so far, &c. This is true likewise, with a candid Construction; for it won't bear a very strict one: because of the *also* joined to *accursed*, which looks as if they were *accursed* that held Opinions contrary to the Doctrines before stated.

Thirdly: The Moderation of the Church is very remarkable, in making so very few Doctrines to be Conditions of Communion, contrary to what is objected in the beginning of the Introduction, &c. Objected by whom? You'd fain have People believe by the Bishop: But if they'll look into the Introduction, they'll find the full and only Answer to it. The *Objection* is natural enough, and we know has been made even against the *Creeds themselves*, and therefore deserv'd an Answer. The Bishop gives a general one, that will Answer the *Objection*, from the making of the *Creeds*, to the making of the *Articles*; by telling the *necessary Occasions* that came upon the Church, of making particular Explanations of Her Sense, in those *Fundamental Points*, and our particular Occasions of encreasing the Number of our *Articles* above what they need otherwise have been, for the Exclusion of *Roman Catholics*. And surely, if the *Objection* were thought worth an Answer, when made only against the *Creeds*, as too particular, in that which the Word of God had made general; How much more is it so, when 'tis made against XXXIX *Articles*, One of which contains all these *Three Creeds*, and the rest farther Limitations of some of the Things contained in them. God forbid that I should say the *Objection* is Just; but yet it is such an one, as nothing but the necessity of the Church, to secure her *Fundamentals*, could answer. And therefore, lest the *Objection* should lie unanswerable against our Church, whose Moderation, I must needs say, you have fully represented; I am resolv'd never to believe that She has Determin'd any thing but what is necessary towards Securing the Doctrines of true Religion, and the necessary Quiet of the Constituted Church. You blame my Lord, that He will have some *Doctrinal Points* found in them: but you assure us, that there's scarce any such thing. The Bishop does not say these *Doctrinal Points* are few or many; nor does He say any thing of it, as to particular *Articles*: He says only, *That in Doctrinal Points a Lay-man may differ, and yet hold Communion*

Communion with the Church; for that such Points are not so necessary to Salvation, as that without believing them, no Man hath a *Federal Right* to the Covenant of Grace; as *Articles of Faith* are. And this is not more than you allow, in the First Note of Moderation, where you say, *That a Lay-man is not bound up to a strict Acknowledgment of the Articles, otherwise than as they shall be found to be comprized in the Creeds, or are evidently True in themselves, and may be Proved from Scripture*: That is, no farther than he shall think them so. For if you mean in reality, he's bound to believe them all, because they all may indeed be thus proved; though there are some things in them, which, whatever he thinks of their Truth, are necessary to him, if he pretends to a *Federal Right*, and these are *Articles of Faith*: and others that he may be in the wrong in, and himself think the Church in the wrong in, without being out of the Covenant of Grace, or out of the Communion of the Church. Thus you Allow *Doctrinal Points* in the *Articles*, which you blame my Lord for Allowing, not considering your self. Indeed, the main Accusation will fall upon you, as we shall see— But to go on. You say, *That particularly in the Ten Articles, from the IXth to the XIXth, there are no such.* I believe, you are the very first that ever made them necessary to a *Federal Right*; and, according to my Lord of Sarum's Notion, all other but such as are so necessary, are *Doctrinal Points*. No Man, it seems, can have a different Notion of *Original Sin*; or interpret those Places of Scripture, which we bring to prove it, otherwise than the *Article* determines it, without losing his Right to the Gospel Covenant. No One can be for *Absolute Reprobation and Election*, (to which Opinion, you say, the *Article* is contrary) but he loses his *Federal Right*, and so on. You'd fain make all the Eight, to be equally *Articles of Faith*, opposed to *Doctrinal*, with the XVIIIth: whereas this is the *Fundamental Doctrine*, without which it's impossible for any One to have a *Federal Right*. Nor are they, because relating to the *Fundamental*, equally *Articles of Faith* with it; because a Man may believe the main Thing, under different Explanations: as the Papists do the *Forgiveness of Sins*, through Christ alone, and the *Life Everlasting*, though they differ from Us in some of the *Articles* which relate to that *Fundamental*.

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way, though not to determine it so, as that a Remonstrant need at all scruple the Subscribing to them : as the Bishop proves, [pag. 168.]

And since you allow such a Latitude, I wonder you should say, *the Bishop has spent Time and Pains to little purpose.* For no Man can believe *Predestination* as settled in the Article, without having *some Opinion* about it or other ; and every one will be glad to see what can be said for all the *Opinions* about it : which will likewise give Light to the General Doctrine. I don't think He could, without this, have answer'd the Ends of an *Expositor*. That Office requir'd him to show upon what Grounds the Article stood, what Arguments it had to support it, what *Opinions* it was contrary to, what was to be said for those *Opinions*, and what was to be said for those against them ; which, as they were different, and yet all agreed with the Words of the Article, ought to be all explain'd, and the Arguments they were grounded upon, propos'd ; that Men might be able to chuse for themselves, as the Words had left them a freedom, and be furnish'd with Arguments against those *Opinions* which were contrary to the Words of the Article. Besides, it can't be imagin'd, a Man should be so well vers'd in the Proof of the General Doctrine, (though these Articles have somewhat more than that) as to confute its Opposers, without being likewise acquainted with the particular *Opinions* about it, how they are to be defended, what Texts are cited for them, and what against them, the natural Consequences of the *Opinions*, the Advantages or Disadvantages of them to Religion. This you must allow to be the Business of an *Exposition* ; except at the same time you'll throw out all the *Expositions* in the World, *Pearson*, *Barrow*, *Tower*, and all the *Sermons* we have, which may be properly call'd *Expositions* of Scripture.

The Church indeed is silent as to the Quarrel, and cannot be brought into it, without doing it wrong. But since there are such Quarrels, and some of them, as you say, contrary to the Sense of the Church ; all that enter it, should be very well acquainted with the Controversy, so as to be able to Confute those *Opinions* which are contrary to the Determinations of the Church. As to what you say, That the Church has avoided Determining such nice Questions ; it so exactly agrees with what the Bishop says about these Disputes, that methinks it would excuse so long a Digression (if the Bishop's were one) were it for nothing but to Second the Design of the Church, by trying to put a stop to the unhappy Divisions these Disputes have rais'd. The best and only way to do which, is showing what Charity they owe one another, when they consider the strength of the Arguments on the other Side : For as for compromising the Matter otherwise, there is no hopes.

Lastly : The Moderation of the Church of England is such, &c. Let any One read this Paragraph or two of yours, and, if it be possible, find fault with the Bishop's Latitude. There will, you say, be great Scope and Latitude for Diversity of *Opinions* in lesser Matters, and such as are not stated or defined. This is all the Bishop desires ; for there cannot be a Grammatical Sense contrary to the

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Stated and Defined one. But where the Church thinks fit to dictate and define, there the Children must follow Her. If you mean this against the Bishop, you are mightily out ; for you have not once shown that the Bishop has not done so : And if you had, it would have been acting contrary to His own Rule, which is as express as yours.

You repeat again your ways of coming to the knowledge of the Church's Mind ; and I repeat my Answer to it, That to Subscribe the Articles in a Sense contrary to any thing Determined in these Explanations, would be Non-sense and Dishonesty. But I must desire you, when you talk of the Church, to leave out that you call the Doctrine of the Church, or Tradition ; because by the Doctrines of the Church, I understand only those Doctrines which are required to be Subscribed by every one that Enters ; and I don't love to have more put upon me than needs. Those Writings and Practices may be of good Use, but not in the least Obligatory to be believed or followed : And if I think I see reason, I may be quite contrary to them in Opinion, and yet Subscribe, whereas in the other Cases I cannot. But now : Where there is nothing of this, and one Article does not explain another, nor the Article to be Subscribed, explain it self, there we are at liberty, and not bound up to any one Grammatical Sense more than to another : In such Cases, and such only, Men may Subscribe the Articles, and yet be of different Opinions, &c. Now if the Bishop says one word more than this, let me never see what's Sense again. [p. 8. l. 38.] An Article being conceived in such general Words, that it can admit of different Literal and Grammatical Senses, (and that, to be sure, is in such case and such only when 'tis not explain'd by another, or it self) both Sides may Subscribe the Articles with a good Conscience. Then he gives an Example which you allow of, in the next Paragraph ; and then says again, [p. 9. l. 21.] Where then the Articles are conceiv'd in general Words, (and that, to be sure, is not when they are any ways determin'd) and have not more special and restrained Terms in them (D'ye mind ?) there we may take it as a sure Indication, that the Church does not intend to tie Men up, &c. Now these are the very same things you say : For you allow, there are different Literal and Grammatical Senses, as well as the Bishop ; and the Bishop allows, that there are no such, but where the Terms are general, and unrestrain'd, as well as you ; and says, they are such as agree with the Purity of Faith : which, if they do, they are what you call things of not that moment, as to come within the express Decisions of the Church, in an Authentick Obligatory way. All the difference is, the Bishop does not mention the other Authentick Obligatory Explanations of the Articles. But this is no difference indeed, for Two good Reasons : 1. Because to talk of a Grammatical Sense of an Article, contrary to an Explanation of it, equally Obligatory with the Articles, is no better than Non-sense ; as I have shown before : And, 2. Because if 'twere not Non-sense, 'twould be Dishonesty, to Subscribe in the Articles one thing, and the contrary in another, (the Rubrick, suppose :) which I must do, if I Subscribe the Articles in a Sense different from any Determin'd in that. All that His Lordship is more culpable than

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you in, is, that *He* did not make use of a needless Limitation ; which a Man must see, except he be both *Fool* and *Knave* ; and you did, and then make a Flourish with it, as if 'twas all in all —

Therefore you say, Men may differ about Hell ; that being not defined : only so much is defined, in opposition to the Apollinarian Heresy, as to assert, That Christ had a Soul. This excludes the Bishop's second Sense. That Sense of Hell I have vindicated already : but I can't imagine why you should think that Article was made against the Apollinarians ; when if it be so, 'tis very obscure ; and therefore could not only be intended as an Explanation of the Passage in the Athanasian Creed, which is mightily plainer, and more direct against the Apollinarians, who cannot possibly deny Christ had a Soul, and Subscribe that Creed. And so, you say, Men may differ about those Points grafted upon the Ten Articles, which are not the Transcript of St. Austin's Doctrine, as my Lord suggests, &c. As you have propos'd them, I confess, Men may Subscribe them, and Differ about them, with a witness. If you can prove they are no such Transcript, you'll satisfy a great many honest Men who think they are, and yet think them not so expressly decided, as to Exclude those of the contrary Opinion. Your last Sentence is the old false Accusation, That the Bishop's Latitude warrants Diversity of Opinions in Matters plainly Determined by the Church : which it does not in the least, but just the contrary, in Things only which the Church has left general and undetermin'd.

And in many Cases (in all that the Bishop intends by his Rule, or has made it to do in his Exposition) the Church has done it ; so that no Rigour can be complain'd of, There's no straining upon the Consciences of Men. Nor do any moderate Men, that I know of, so mistake the Moderation of the Church, as to allow any Remissness in Conformity or Obedience to what it has Determin'd. Their Moderation consists in requiring no more than the Church ; and they are Immoderate Men that require more, and thereby give an occasion for that Distinction of Church-men. To think that the Church intends one thing, and yet thrust our selves upon Her, with a pretence of Subscribing in different Grammatical Senses that the Words will bear, is neither the part of a true Son of the Church of England, nor of an honest Man, as you truly say. And if the Bishop had Allow'd any such thing, I should have said he Abus'd the Church ; as you (who speak such things of Him, as, if you understand plain English, you must know He did not intend, and can't prove that He has practis'd) now do Him.

It is indeed such a Design, to Subscribe to Conditions of Communion, and both Believe and Teach the contrary, that the Bishop could not, upon first Thoughts, approve of it ; and He has been so far from frustrating the Design of the Church, that He has fully prov'd, that the Title of the Articles obliges those that Subscribe them, to do it ex animo ; and has Himself, throughout his Exposition, acted according to that Principle : Though you would fain prove that He has not done the last, I believe, contrary to your Opinion ; because

because you so often, contrary to your Knowledge, insinuate that He does not allow the first. Since then, to sum up all, you have not prov'd that He does once give occasion to any One to Subscribe with an Opinion that the Articles don't allow : Since He gives no Scope for different Opinions, but what the Articles admit, and the King's Declaration commands : Since you your self hold the very same Principles of Latitude that He does, and in Ten Articles together countenance a much greater : The Declaration, and the Bishop, and You, must stand and fall together, and either be condemn'd or clear'd of the Accusation of introducing a Diversity of Opinions, which the Articles were fram'd to avoid. And I believe in my Conscience, You All (except as to those Ten Articles) stand fully clear of the Imputation.

We have now done with the First Head ; and if that does not hold, the Two other will necessarily fall of themselves : For it's impossible that any thing should be contrary to the true Meaning of the Articles, and to other received Doctrines of our Church, except there be a Latitude allow'd for Diversity of Opinions, which the Articles were fram'd to avoid. For, I suppose, all the Diversity of Opinions that the Articles were fram'd to avoid, is avoided and excluded in them, otherwise they don't answer their End : And if it is, then nothing can be contrary to the Meaning of them, but what introduces an Opinion which they were fram'd to avoid. And, if nothing in the Exposition contradicts any Article, and consequently any other Authentical Explanation of the Church's Mind, there can be nothing that is of dangerous Consequence to the Lawful Establishment of the Church, or the Honour of the Reformation : all the Lawful Establishment of the Church, and all its Reformation from the Church of Rome, being included and settled in some of these Authentical Explanations : And to insinuate by these different Heads, as if there were something more in them, looks like making some New Terms of Communion ; and being as much above the Church's Moderation, as you complain of Others for being below it.

The Second Head of Complaint, is,

That there are many Passages, in the Exposition of several of the Articles, which appear to be contrary to the true Meaning of them, and to other received Doctrines of our Church.

This, it seems, must stay to be prov'd fully, in the particular Examination of the Articles : which, when they come out, we shall know what to say to ; but we may give some sort of a guess, by what has been said, what Proof it will admit of. A Man might indeed give a guess, what manner of Proof we should have : And we did naturally expect, according to the Sample you had given, what we have since found to be true, by the Examination of those Two Articles already come out, that what you call Proof, would be nothing but Uncharitable

Uncharitable Insinuations, Unseemly Reflections, mix'd with very little True or Tolerable Reasoning.

You say then, *That whatever is contrary to the Articles, is contrary to the received Doctrine of the Church*: which is certainly true; and then you turn it, *That what is contrary to the received Doctrine, is contrary to the Design at least of some or other of the Articles*. If you mean, by *received Doctrine*, that which is express'd to be so in any other *Explanation of the Church's Mind*; 'tis certainly true, that no One can Subscribe the *Articles* in any Sense different from *that*. But if you mean, in any private Writer, or any number of them; I can't allow it to be the *Doctrine of the Church*: because I think these *Explanations* contain not only the *main Substance*, but *all the Doctrine of the Church*; *all that She* requires any One to believe, that Enters himself into her Body. I wish you would keep to your *Rules of Latitude*. in the Account of the *Moderation of the Church of England*: but I see, 'twas nothing but the strength of *Truth*, that wrested those Allowances from you; whenever you come to your self, you forget that *Moderation*, and fix New Terms upon us, which are so far from being *Obligatory*, that they don't in the least belong to us, any farther than we shall think them Reasonable.

You are at it again, in the next Paragraph, and at the Old Trick of telling us the *Church's Ways and Means*. The Three *first* of which you rightly determine *Obligatory*; but the *last* of them (as distinguish'd from the Three former) I am no more *obliged* to consider, than the most distant thing in the World. *Obliged*, I say; for nothing is required more, to denominate me a *True Son of the Church*, than what is necessarily to be Subscribed, and Assented to, for my Entrance into it: and to make any thing more, and to fix it upon Men, before you'll allow them the Name, is making New *Terms of Communion*, which the *Church* does not lay upon us. Nothing is the *Doctrine of the Church*, but what is contained in some of those *Explanations*; and to call such particular Men as are of my Opinion, *the Church*, is only a Trick to vilifie others, who hold all that the *Church* enjoins in any of those Things they Assent to; but in all other Things count themselves as much at liberty to follow *Calvin*, or *Episcopius*, or the worst Man in the World, if they think he speaks *truth*, as *Montague* or *Jewell*, or any the *best Man*. These Impositions are what the *Moderate Men* complain of; and think (though they have as good Opinions of *those Writers* as any Body can have) that They who would fix them upon Men, are not so Moderate as the *Church* is, whose degree of Stiffness they exactly desire to keep to.

As for the Three *first* ways, all *Doctrines and Rules* settled by Them, we are bound to follow and embrace: And I don't think any thing in them so *obscurely express'd*, as that we can't see what's meant by it; and very often, (that is, always where it is so) we can see that 'twas meant, not to fix us to the Opinions of Those that compil'd them, but to leave us to our own Liberty as to the particular Opinion, it not being of any Consequence.

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But you, on the contrary, make the *received Opinion*, as you call it, the Determination of *that* that is not Determin'd in any thing we Subscribe; whereas the Intent of the *Articles* plainly was to determine only how far we should be obliged to receive the *received Opinion*. The *Articles*, I say, tell us how far we are obliged to follow the *received Opinion*, and not the *received Opinion* in what Sense we are oblig'd to understand the *Article*. This was the Intent of the *Articles*; otherwise it had been as easie to have put down their own Opinion, as the *general Word*: but that was so hard, that when they had done it in One *Article*, 'twas Corrected, and left General. And indeed, you your self (if you were so, when you gave that Account of *Moderation*) acknowledge this by Consequence: For in all those *Ten Articles* you give all a Liberty of Subscribing, so they hold the *Fundamental*; whenas, if this that you call the *Doctrine of the Church* be Obligatory, every One must Subscribe them only with that Opinion which he knew Those who compil'd them had. This is a New Term, I think, of *Communion*, *The Opinion of the Compilers*. And you can mean nothing, by *received Doctrine*, but *that*, distinct from the other Three, as you plainly make it. If you do, tell me what it is, and show me that it is *Obligatory*; and, if it be, how we could ever cast off any General *received Doctrine*, (one of which is as *Obligatory* as another) since that Rejection must be begun by some private Person, who, if he were in the wrong, all that follow'd him were so too; for *Falshood* can never be made *Truth* by the Multitude that pursue it. Our *Articles* never, its plain, were thus stiff, and we desire to be no stiffer than they: Nor do we at the same time think we can Subscribe them, and *Declare contrary to them*; because all the Latitude desir'd, and which you grant, is in Things not Determin'd in them. We do not think a Man can Subscribe to the *Grammatical Sense* of an *Article* (which is the *Bishop's Rule*) in such a Sense as to make it contradict it self, or any other *Article*; because Contradictions can never make any Sense at all: And I can scarce think you have so low a Notion of *Grammatical Sense*, as to make none at all of it; though you speak as if you had, when you say here, *that a Man may Subscribe in a Sense, that the Words will bear, according to the Rules of true Grammar, and seemingly proper Signification, and yet suppose at the same time that he may so expound the Article he Subscribes, as to make it contradict it self, or some other Article*. This, in your excellent Notion of *Grammatical Sense*, I say, you think possible: for otherwise you need not have told us 'twas unreasonable, because the *Impossibility* it self would have been a sufficient Bar against any Man's doing it.

You generally, when you have a mind to show the ill Use of *Grammatical Sense*, fall upon the *second*, and the word *Hell*: whereas, if you say true, it makes the *Article* speak *Nonsense*; and then, if you thought so, all the fault you could lay to the *Bishop's Charge*, would be, mistaking in the Practice of his own *Rule*. You are upon all Occasions, making this *second Sense* the Measure of the *Bishop's Latitude*: whereas *Grammatical Sense* is his

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Measure ; and that, if this second Sense be Nonsense, is contradicted and ruin'd by it. But you play still more foul, when you say, *This seems to be preferred in the Exposition.* Let but any One read the last Paragraph of that Article, where Bishop Pearson's Opinion is represented, and look in the Contents before the Introduction, p. xviii. What may be the true Sense of this Article, and he cannot but think it Uncharitable.

The Running-down the Three Creeds, and Disparaging them, as you call it, is against the Design of the Article. I am sorry to hear, that speaking Truth of the Creeds, is Disparaging them. For that says, they are thoroughly to be receiv'd, and believed. But pray, why does it say so ? For they are to be prov'd from Scripture. You see, it puts the Belief of them upon no other Foot ; and that's so sure an one, that it is alone as sufficient as all the other. For except they can be proved so, all the Antiquity and Authority of General Councils, according to Article XXI. would signifie nothing : And, if I Subscribe that it can, I must firmly believe it, though made but Yesterday, as if made a Thousand Years ago, or indeed as the Scripture it self ; just as I do all the Articles I Subscribe, with the same firmness that I do the Creeds, though in Point of Antiquity they differ. If it be true, that the Athanasian Creed was never heard of to the VIIIth Century, 'twas not the Meaning of the Church to have it so believ'd. If it were never Confirm'd by any General Council, 'twas not the Meaning of the Church to oblige Subscribers to think so. Indeed, the Church had no Meaning at all about it, and has not spoken the least word concerning it, but has left the Creeds upon only the foot of Scripture ; but so positively, that no Man can Subscribe this Article, without believing they can be prov'd from Scripture. And Those that do not think they can, are not in the least favour'd, by making them have no Advantage from Antiquity ; because, whatever Advantage they might have from thence, it would not at all affect a Man who thought they were not only not to be proved from Scripture, but contrary to it, as the Socinians do : except you'll say, a Man ought to believe Antiquity, when it contradicts Scripture. These again, I must tell you, are New Terms of Communion, making the Meaning of the Articles to be what is not so much as express'd or mention'd in them ; and the Meaning of this particularly to be for the Antiquity of the Creeds, and the Confirmation of them by Councils, though against Truth ; when it self does not only not mention any such thing, but rather the contrary, and, as you call it, Disparages the Apostles Creed it self. We shall have Things finely manag'd, when you are to play the Church, and make it speak what's your Will, even against its own.

You don't here enquire, whether it be so in Fact or not : but it's a great Complement pass'd upon this Creed, which does not very well comport with the Article which is made in favour of all the Three Creeds. How far in favour of them, pray ? As to the Antiquity, and this having been Confirm'd by a General Council : Not a word of it, but only it says, *They are to be prov'd from Scripture.* If indeed the Bishop had said the Creeds were not to be prov'd from Scripture,

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or if the Article had said they had been confirm'd all by Councils, it had been a scurvy Complement to the Church : but when the Bishop says all that the Article does ; you do not do well to accuse Him, for not serving the Church with a Lye, or for not carefully concealing the Truth, in a thing the Church has nothing to do with. It sounds a little odd, to hear a Church-man say, The Question is not, whether it be true or no ; but, whether such a Complement to the Creeds be not against the Article : as if, supposing it True, it were not to be spoken, because the Article will be Affronted by it : which is as much as supposing the Meaning of the Article to be False, for you can never prove the thing otherwise than True. Such Complements do Men put upon the Articles, when they make them have Meanings that are not in them ; and thereby, against all Moderation, make it necessary to Men to Subscribe to their own impos'd false Sense. For if Men are not oblig'd to Subscribe to this Meaning that you have put upon the Article, then 'tis not the Meaning of the Article. You cannot possibly make the Words bear any such Meaning, but must super-add it to them : and a Man does all the Church can require, when he Subscribes any Article according to the Sense express'd in it, not regarding any Additions that you will think fit to make. And since the Bishop has prov'd all that the Article has express'd, or any One is oblig'd to Subscribe to, I wonder you can say, He has contradicted the Meaning of the Article. Pray consider how you deal with the Bishop here, where there is not the least Expression in the Article that looks like what you call the Meaning ; and how you deal with Him, about his Suggestion of the Ten Articles being a Transcript of St. Austin's Doctrines, in which there are Expressions looking that way ; and see how you can make them agree.

You have not in the least shown before, that those Articles respect only the Principal Doctrine, and have nothing to do with any of the less momentous Disputes. You have said it, indeed ; but have done nothing to convince any One that thought they look'd to that we call the Calvinistical Opinion ; nor do very Understanding Men believe you can. We know, that the receiv'd Doctrine, when they were made, was so ; and that Adventurous Arminian that first Subscrib'd them, broke quite through your Fourth Way of coming to the Church's Mind : and all that have since follow'd him through the Gap, have, notwithstanding there were no such thing express'd in the Article, run quite contrary to the Church's Meaning, and the received Doctrine. 'Tis your own way of Talking in other Articles, where there is not the least mention or glimpse of what you call their Meaning ; and therefore be pleas'd to take it in these Articles, where there's somewhat more than bare Appearance of it, and where most Great Men have thought there was so. But I won't dispute the Case with you ; they shall be what you'd have, because I am a Friend to as much Latitude as can reasonably be allow'd. What will follow ? Why then the Exposition given us of the Articles, which is to revive those Questions, cannot but be contrary to the Design of these Articles : and to bring those things upon the Stage, is but to wrong the Reader, and the Articles,

upon which these Speculations are grafted, that do not belong to them. But let me tell you, Those Questions don't want reviving; they never yet were dead, nor, I doubt, ever will be. Every Body can scarce help having some one or other of those Opinions; and therefore 'twas no more than due, to show how far the Article would bear any of them, and which it excluded: Though, supposing it was contrary to them all, to set all the Objections in a fair Light, and to give them an Answer, is surely the Work of an Exposition, if our Sermons be such. Much more is it so, when they are all agreeable to the Thing to be Expounded. For, you know, we generally set forth the different Interpretations, and Manners of Explaining the main Head, and on what Grounds the different Parties go, and then, which is most agreeable to the main Design: or, if there be no material difference, (however great ones have been made) show how those different Opinions may be brought nearest together, how they all consist with the main and necessary Head, and how those that hold them ought to bear with one another. This we call an Exposition, and this is all the Bishop has done. You may call it reviving those Disputes, but 'tis just the contrary. For those Disputes are alive, and alive they will be; and the only way to make them manag'd with Charity, and the Maintainers of them forbear one another in Love, is to set each Opinion in its due Light, and give it its due Strength and Advantages, that each Side may see the other is not despicable. If the Design then of the Church was to have these Disputes either not meddled with, or not made the Causes of Trouble and Disorder; it ought to be acknowledg'd, that the Design of the Exposition is the very same with it. I don't say, how gloriously it has succeeded; but you your self can't but acknowledge you have Abus'd the Bishop, when you look upon what He says of His Design. You say, The Exposition is to revive all those Questions. Now, though you cunningly left out, the Design of the Exposition is to do so, that you might have a retiring Hole; yet you have express'd the same thing, when you say it is to do it: for every One knows the difference between The Exposition revives these Disputes, and, The Exposition is to revive these Disputes. So that this does not excuse you. For see what the Bishop says of His own Design, who knew it best: [pag. VII, VIII. of the Preface.] One Reason, among others, that led me to follow the Method I have pursu'd in this Controversy, is to offer at the best Means I can, for bringing Men to a better understanding of one another — Men whose Opinions are so Different, can never be brought to an Agreement: and the settling on some Equivocal Formularies, will never lay the Contention that has arisen concerning them. The only possible Way of Sound and Lasting Reconciliation, is to possess both Parties with a Sense of the Force of the Arguments that lie on the other Side; that they may see they are no way contemptible, but are such as may prevail on wise and good Men. Here's a Foundation laid for Charity: And if to this Men would add a just Sense of the Difficulties in their own Side, then it would be more easie to Agree on some general Propositions, &c.

Those who Agree about all this, should not Differ, though they can-

not fall into the same Methods of Reconciling these together. And if they do all Agree, to bless God, &c. — Here the great Truths on both Sides are safe; every thing that has an Influence on Practice is agreed on, though neither Side meet in the same Ways of joining all these together. You see here, His Design was to Second the Church of England's, in a General Agreement. And surely, by you He might then have been pardon'd, if He had mistook His Way towards it. But I can't help saying, That He has chosen so likely a Method, and pursu'd it so closely, that if the Design of the Church of England was to have Men United in the General, and bear with one another in the Particulars, 'tis accomplish'd as much as it can be: for no One can read these Arguments, set off with so much Strength and Clearness, without not only not insulting the opposite Opinion as Folly, and Irreligion, but almost being ready to Embrace it, at least, without being very Humble and Modest in his own. Nay, I believe 'tis the readiest Way to make Men resolve only to believe the necessary General wherein both Sides are Agreed, and not to trouble their Heads with the Particulars not necessary, wherein they Differ; when they find it a Drawn-Battle, as 'twere, between the Arguments concerning them, and both Sides to have their Advantages, and, I was going to say, unanswerable Difficulties belonging to them. So that, if the Design of the Church of England were to have her Sons believe only the Main Fundamental, and not trouble their Heads with the Disputable Controversial Points; the Bishop has taken the readiest way to cow Men in that unnecessary Pursuit, to check their hot-headed Forwardness, and so to compleat the Design of the Church. Though I must here, at last, desire you to take notice, That it is no One's Opinion, that I know, that all things not touch'd in the Articles, are unlawful to be meddled with, or disputed about; which is all you have to say, why these should not: I am sure, it can't be your Opinion; because you make some things, not express'd in them, to be even necessary. Consider these Things, the Bishop's Design, your Accusation; Repent, and beg Pardon. If you can tell what those Opinions are, contrary to the Articles, for which, you say, a Latitude is encourag'd, I shall know what to say: To a General Accusation, I have nothing to Answer, but a down-right Denial.

That Passage you speak of, is verily in the Exposition; but, I dare say, to prove it inconsistent with the words of the Article, is impossible. What you have done, directly proves the contrary; and, I believe, was altogether owing to Inadvertency. You say then, that the Latin Article is *In Lege*, though the English be *By*, and the English and the Latin were both Sign'd in Convocation: and I'll add, both signify, to be sure, just the same thing. Now then, *In Lege* often signifies no more than *By the Law*; but *By the Law* never signifies so much as *In Lege*, in its highest and most general Sense. So that if they knew how to construe their own Latin, they meant no more by *In Lege*, than *By the Law*. To put this beyond all possible Dispute; *In* is a much more general word than *By*. If it be taken here in the most

most general and largest sense of it, the *Article* is this ; *They are to be accursed, who say, a Man be saved in the Law he professeth ; whereas there is no Salvation but in the outward Profession of the Christian Religion : for so In Christ, in the largest sense, signifies.* This must be your sense of the *Article*, if you oppose the *Bishop's*, which says all but this. And, supposing this were the *Determined Sense* of the *Article*, I believe every One would Subscribe it, with the same Sense they do the Damnatory Sentence of the *Athanasian Creed*, viz. supposing they had it sufficiently prov'd, and explain'd to them. And with that *Salvo*, the *Article's* nothing more than the *Bishop* says, in that you blame Him for. This is the Consequence, I say, supposing 'twere fully determin'd, to take *In* in the largest Sense : But that is not possible, as the *Article* is now worded ; for though the *Latin* would do it, yet the *English* cannot possibly ; *By* never signifying so much as *In*, in that large Sense : And the *English* and the *Latin* signifying just the same ; the *Latin* must be made to signify no more than the *English*, because the *English* cannot be made to signify so much as the *Latin*. So that a particular care is taken, to provide for this difference, by the very Men that compiled the *Articles*, who have determin'd the signification of *In* to be no more than *By*. Nay, supposing the *Article*, both *Latin* and *English*, had been *In*, no reasonable Man would have deny'd that they might signify no more than *By* ; because in the *Hebrew*, *Greek*, *Latin* and *English* Old and New Testament there is *In* most commonly used, when it can be no more than *By*. The Places are so many, that I won't suppose you ignorant of them, though 'twere more for your Credit to be so. For 'twould make any One blush, to consider that you have abused the *Bishop*, in telling the World, He has taken off the *Anathema* ; when He has given it the fullest Sense *By* is capable of : and you have laid an *Anathema* upon all that believe that Sense ; making the Belief to be determin'd by the *Article*, as necessary to Salvation : which it's impossible the Words should bear ; and which if they would bear, would not at all exclude this ; because the very same Words will very often bear both, as taken in a general, and in a restrain'd Sense.

Your next Paragraph is of a Piece with this. I can indeed scarce believe that you think the *Bishop* meant, by *Magisterial Stiffness*, any One's insisting upon *Episcopal Orders*, in opposition to other Constitutions. He blames not their Opinion who think them necessary, any farther than as they abuse others, as not being of the *Church of England*, who have thoughts that other Ordination is Lawful abroad ; and thereby Dictate *Magisterially*, in laying that upon us as a necessary Interpretation of the *Article*, which the *Article* it self is not so stiff as to determine, or oblige its Subscribers to believe. But it lets in none but such as believe *Episcopal Ordination* necessary to an Admittance into Our *Church* ; nor does the *Exposition* of it : and therefore you imagine for the *Bishop*, when you make Him think that it leaves Room for *Presbytery*, or *Independency*. He never was so particular ; and they must be very

very easy, who are persuaded to believe that He has manag'd the *Article* so as to make it leave such Room, and speak against it self. 'Tis but a Man's looking upon the *Exposition*, [p. 258. l. 25.] and his own Eyes will convince him that you had none, or none of something that's better. I have shown this before, when you spoke of this *Article*.

The XXVth *Article* is of *Baptism* : And there the *Bishop* says, *There is no express Rule, or Precept, for the Baptism of Infants.* This, you say, plainly contradicts the *Article* it self. The *Article* then, it seems, says, *There is an express Rule, or Precept.* I'm sure, it does not expressly say so. But let's hear you prove this. You say, *Though the English, is most agreeable, yet the Latine, Optimè congruat, takes off the Ambiguity.* Can't I very fairly say, *There is no express Law in England for such or such a thing ; but yet say, That it is as agreeable as is possible to the express Law.* But farther : First of all, This *Congruat* is in the *Subjunctive* Mood ; and I believe that is not near so Affirmative as the *Indicative* : And then your Sense of *Optimè* is a little too strict for that of the *Superlative* : And, 3dly. The very word *Congruat*, which signifies no more than that it is agreeable to the *Institution*, seems to suppose that 'tis not the very express *Institution* it self. But to wave this — The *Bishop*, I think, plainly shows, that he means no more by *express*, than that *Infant Baptism* is not in terms, in so many words, declared and commanded in Scripture : And I'll tell you why I believe so ; 1st. Because in this *Article*, though He says 'tis no express Rule, yet He proves that 'tis agreeable to the *Institution of Christ*. And therefore when you prove that because 'tis agreeable to the *Institution of Christ*, it is an *Express Rule* ; you say no more than the *Bishop*, and only quarrel about the word *Express*. And, 2dly. Because in the *Article of Oaths*, He says the *Command seems to be Express against Any*, and yet proves them to be Lawful ; In both these places He makes *Express* signify no more than that they are, or are not, in so many words, commanded or allowed : and He fully shows He does not mean what you do by *Express*, because He says the Rule is not *Express*, (that is, in his Sense) and yet proves that *Baptism* is agreeable to the *Institution of Christ*, (which, in your Sense, is *express*.)

There may, you say, be an express Rule, or Precept, where there are not express Words for every Individual Person concern'd in the *Institution*. According to the *Bishop's* Sense of *Express*, there cannot ; nor indeed, in any good Sense. That, I suppose, which comes by Deduction and Inference, is not *Express* : for, were it so, 'twould be deduc'd from it self. The nearer the Deduction is, so much the nearer *Express* is the Thing proved by it. I am very willing to admit, that the Rule for *Womens Receiving* the Sacrament is *Express* ; because 'tis, at first sight, without any Deduction, as palpable as the *Mens* ; for which the *Institution* is not a whit more *Express* than for the *Womens*. But the Case in *Baptism* is quite otherwise. Here there is a long, and very hard, and no despicable Dispute against the Capacity of Infants

Infants to be Baptized. The Institution is as much pleaded to be against them by the *Anabaptists*, as by the *Quakers* the other about *Oaths* is against us. Repentance, and Faith, are made necessary to it; and Teaching, necessary to their being acquainted with the Nature of that Repentance, and Faith, and so being made Disciples by *Baptism*: These are in the words of the Institution; and from them they argue for the *express* Institution on their Side. Now, notwithstanding this, We argue, That the Institution does not Exclude them, but that they are *capable of Receiving Baptism, by reason of their Believing Parents*; and to be admitted, upon their Account, into a *Covenant of Grace*, as in *Circumcision*: and these Arguments show that the Institution is not *Express*. If the Institution be *Express* to all that are capable to Receive, and there are no Degrees of that Capacity; then to All, that are not wholly incapable, the Institution is as necessary as to Any. This is a pretty hard Saying, as to *Baptism* it self, considering the different Capacities of Infants, and Grown Men. But, as to Infant Communion, let me ask you; Were Infants capable of Receiving it, or not? If they were not; then they, who by their Father's Right, might be admitted into a *Covenant of Grace* by one Sacrament, were incapable of receiving any Grace in their Right by another, from which they are no where in the Gospel excepted or excluded. And then the Church which admitted them, and those honest Men who defended that Admittance, were not only in an Errour, but in a great and heinous *Crime*, in not distinguishing the Lord's Body, for those who were not able to distinguish it themselves. If they were capable, then its absolutely necessary they still should be admitted; because there is an *Express Rule, or Precept*, for the Admittance of all those who are capable of being so. The Parallel might be run much farther. I do it not, I'll assure you, to bring *Infant Baptism* and *Infant Communion* upon the Level; I am far from doing this: but I did it, only to show that there are different Degrees of Capacity, and that Things may be necessary to some in an Institution, which are not *absolutely necessary* for others, for whom nevertheless they are extremely reasonable and convenient. Though if all I have said be false, yet you your self have prov'd for the Bishop, that He has made the Institution *Express* for Infant Baptism. For you say, that, according to the Article, there is an *Express Rule, or Precept*, for every thing that is according to Christ's Institution. Now the Bishop has prov'd *Infant Baptism* [p. 305, 306.] to be according to Christ's Institution; therefore He has prov'd it, according to you, *Express*. When you knew He had done this, you should have never quarrell'd with Him about the Word, when you both agree in the Thing; but have suppos'd that He meant only, *Infants* were not named in *express Words*.

The foregoing Instances then prove nothing of the Matter you talk of: nor, if they did contradict the Sense you speak of, would they at all contradict That contained in the Articles; because you have put Things as contain'd there, which are not. How you prove That that's *more easie*, we come

come now to see: only I must except against the *common received Doctrines*, being at all Obligatory. You can't name one, in which there are not different Opinions among equally good Church-men: and those that we call *now received Doctrines*, were perhaps once not so, but others, from which private Men, who had no Authority so to do, if they were Obligatory, took the liberty to depart, and many have follow'd them. What moreover shall be the Standard of *received Doctrine*? What will be sufficient to give any Doctrine this Title? And who shall be the Judge in so uncertain a Matter, as whether the Doctrine comes up to the Standard? For my part, I count all Doctrines and Opinions free for me, which are not fix'd in some *Authenticall Explanations*: and, if you can tell me any that are not so, and yet necessary, I will fairly confess I am out in my Assertion, and the Church in Her Design in imposing the Subscriptions. This Opinion of yours, I think, leaves every Man to be a Judge, who's a *Church of England-man*, according to his own Notion of the reception of an Opinion: and if he have confidence enough to say any thing is so received, the Man shall be declar'd what he will. This is the reason, I suppose, you say it's *more easie* to prove this; because indeed nothing can be easier than to find a Man tripping, in so uncertain and loose a thing as *received Opinion*; and nothing safer for the Accuser, who can lie cover'd under the Protection of his own Confidence. The Doctrines of the Church are fix'd and certain, and easie to be known by any One that will but look into the *Articles, Homilies, Common-Prayer-Book*, and *Canons*: and since some of these, though Subscrib'd to, are but in some sort, or in some measure, binding; it's very hard, to have things put upon us as *necessary*, which we never Subscribe to, and which we may very honestly never Know.

But however, let us try your *Specimen*; and I doubt we shall find you apply'd your self to the Examination of the Book with a very great degree of Malice, and a very small one of Attention.

The XXVIIIth Article is concerning the *Lord's Supper*: and you count up all you can find, to make a Mystery in it; when, I must confess, I think it very plain and simple. All the Mystery can be in it, is the Manner of the Conveyance of the Grace; and with that we have nothing to do. But the *Communion-Service* calls it a *Mystery*. The *Communion-Service* says thus; *It is my Duty to Exhort you in the mean time, to consider the Dignity of that Holy Mystery, and the great peril of the unworthy Receiving thereof*. We are said here to receive the *Mystery*, and to receive it too sometimes unworthily. What can be meant by *Mystery*, but the Bread and Wine? I wonder you did not bring the other two places in the Communion Service; *He hath instituted and ordained Holy Mysteries, as Pledges of his Love — Who have duly received these Holy Mysteries —* Then you might have proved something like, that there were no less than *Two Mysteries* in the Holy Sacrament. We are made by it, in a *Spiritual manner*, to eat the *Flesh of Christ*, and drink

drink his Blood. So says the Bishop, [p. 312.] Since Eternal Life does always follow the Eating of Christ's Flesh, and Drinking his Blood, and cannot be had without it; then this must be meant of an Internal and Spiritual Feeding on him: and both before and after, for a Page or two together. The Spiritual Nourishment, you say, we receive from it, is compar'd to the Natural Recruit our Bodies have from Bread and Wine. So says the Bishop, [p. 315.] The Nourishment which the Types, the Bread and Wine, give the Body, are answer'd in the Effects that the Thing signify'd by them has upon the Soul. You say again: Our Catechism tells us, That the Body and Blood of Christ are verily and indeed taken and received by the Faithful in the Lord's Supper. So does the Bishop, [p. 312.] There is somewhat Emphatical in these words, My Flesh is Meat indeed; since the word Indeed, is not added in vain, but to give weight to the Expression. And [p. 317.] We assert a real Presence of the Body and Blood of Christ. You go on; We are there told of an extraordinary Spiritual Efficacy: There is an Inward Spiritual Grace; and that to Eat of the Sacramental Bread, and Drink of the Cup, is as the Means, whereby we receive the same, and the Pledge to assure us thereof. So says the Bishop, [p. 268, 269.] A Sacrament is an Institution of Christ, in which some material thing is sanctify'd by the Use of some Form of Words, in and by which, Fœderal Acts of Religion do pass on both Sides; on ours, by Stipulations, and Professions, or Vows; and on God's, by his secret Assistances. He calls them, three Lines after, Fœderal Acts, to which a Conveyance of Divine Grace is tied: and then, in applying this to the Lord's Supper, [p. 270.] It is also the Communion of the Body and Blood of Christ, that is, the Conveyance of the Blessings of our Partnership in the Effects of the Death of Christ. And [p. 317.] All Christians, who receive this Sacrament worthily, have, by their so doing, a share in That which is represented by it, the Death of Christ, and the Expiation and other Benefits that follow it. After you have seen all this, I can't imagine what you'll say, for thus shamefully mis-representing the Bishop; whose Expressions, though they mayn't reach Consubstantiation, or the Doctrines of some Churches, or some Figurative Expressions of the Fathers, yet they fully come up to what our Church says, I am very sure, and, I believe, to far the major part of our Writers. The Body of Christ, says the Article, is given, taken, and eaten, in the Supper, only after an Heavenly and Spiritual manner: And if the Exposition, for two Pages together, does not prove that, and in all the whole Explanation of the Sacrament say as much, I have no Eyes. How can you then say, that when we come to the Exposition we don't find it so? No Mystery indeed we find: No more is there any in all this, and you have not told us one bit where it lies, nor the Texts that prove it to be so, but only say 'tis. I doubt not, a Man may have such a Notion of those Texts, and these Expressions, as are not a Mystery, but next door to Nonsense: and when he has confounded himself by making them intelligible to his own mind, and others by trying to explain them to them, he has nothing to do but to say it's a Mystery, and order us to

to submit our Understandings, when there's no need at all of it; the Texts being plain, and the Doctrine intelligible, if we go the right way to work. As for those words you bring out of pag. 314. they are spoken against Transubstantiation and Consubstantiation, and in Justification of our Doctrine: and we must have expected somewhat more of it in the Scriptures, had there been any such thing. Tell us those Expressions you speak of in the Scriptures, and I shall know what to say; for I think, as yet, 'tis unfolded to every Body's Mind that will consider, and in such manner as to make it no Mystery.

You need not therefore have spent your next two Paragraphs. By the first, I can make any hard Text, that is not any where else explain'd, a Mystery. By the second, I'll defend it as necessary to be believ'd. It requires nothing but Fancy, and Resolution. What are to be believed as Mysteries, are, I think, all of them fully and plainly revealed in Scripture, as necessary to be believed; though they are not explain'd, nor do I think can be, as our Understandings now are: and we are no farther engag'd to believe any thing of them, than as it is revealed. When a thing is revealed plainly to be, and I can't apprehend how it can be, nor is it reveal'd how; here I am to submit my Understanding: but when a thing is not only reveal'd, but often explain'd, and I can make a fair, intelligible, plain sense both of the thing it self, and all reveal'd about it, I cannot see any thing to submit my Understanding to; except you would have me set about making as many Mysteries as I can, where there's no need. If you'll show me any thing reveal'd of the Lord's Supper, which I cannot, without any stress to the words, fairly explain, and make intelligible, I will believe it a Mystery; till then, you and I must differ.

You now give us the Bishop's Account of the Institution: which is very true, and to the same purpose with that the Church gives over and over again. 'Tis as much as our Catechism says; and no more than our Communion Service three or four times, and particularly in the very Prayer of the Consecrating of the Elements. All this, you say, is very well, but this is far from being all that our Church makes us to understand by this Institution. Yes, sure, here's a full Account of the Institution, though not of the Grace subsequent upon the Worthy Receiving according to it. A Man may Prophane this Institution, or a Man may Receive according to the full Design of it; and upon these follow the Benefits or Damages which the Bishop speaks of, in the page and half following the words you quote. When you ask therefore, What becomes of the strengthening and refreshing of the Soul by the Body and Blood of Christ? Look afterwards upon the Benefits of Worthy Receiving, and there he says, The Nourishment which the Bread and Wine give the Body, are answer'd in the Effects that the Body and Blood of Christ have upon the Soul. Where is the Receiving the Body and Blood of Christ, as the inward part of thing signified by the Bread and Wine, over and above the Remembrance? All the whole 316th and 317th Pages are spent upon Explaining the Communion of the Body and Blood of Christ; and his

Conclusion is, *We assert a Real Presence of the Body and Blood of Christ; but not of his Body, as it is now glorified in Heaven, but of his Body as it was broken on the Cross.*

The Bishop then no where opposes the Doctrine of the Church of England: He says as much as comes up fully to the Article, or the Catechism. The Catechism is express indeed for Receiving the Body and Blood of Christ Spiritually, and by Faith: and so is the Bishop, in his Explanation of the Discourse of Our Saviour's, and in this of the Communion of the Body and Blood of Christ. And if you would have pleas'd to look back upon His Article of the Sacraments, you would have found He had no such low Notions of a Sacrament, [p. 268.] The other Extreme that we likewise avoid, is that, of sinking the Sacraments so low, as to be mere Rites or Ceremonies — The Phrase, **Communion of the Body and Blood of Christ**, is above the nature of an Anniversary, or Memorial-Feast. (You see, here's something over and above the continual Remembrance.) This Opinion, we think, is very unsuitable to those high Expressions: And we do not doubt (Pray observe, and blush) but that Christ who Instituted those Sacraments, does still accompany them with a particular Presence in them, and a Blessing upon them; and Worthily Receiving, we do certainly Receive in them particular Largeesses of the Favour and Bounty of God. They are not bare and naked Remembrances and Tokens (What have you to say for your self?) but are actuated and animated by a Divine Blessing that attends upon them. And p. 270. In the Lord's Supper there is Bread and Wine for the Matter. The giving it to be eat and drunk, with the words that Our Saviour used in the First Supper, are the Form. Do this in Remembrance of me, is the Institution. Ye shew forth the Lord's Death, till he come, is the Federal Act on our part. It is also the Communion of the Body and Blood of Christ, (what the Catechism calls **Merely and indeed taking and receiving the Body and Blood of Christ**; and what the Communion calls *Spiritually eating the Flesh of Christ, and drinking his Blood*; what the Article calls *After a Heavenly and Spiritual Manner*; what the Church means by *real Presence*, or all that is meant by these Expressions, is fully answer'd in) the Conveyance of the Blessings of our Partnership in the Effects of the Death of Christ. I cannot Comment upon these words; they are so express against your Accusation of the Bishop, that I shall leave Men to their Eyes, and you to your Conscience. A Man's Reputation is a serious thing, and so is Truth; and you must, except you repent of these plain and open Neglects of them both, make, in the Great Day, a terrible Recompence to them. And as for your own sake, and the Honour of the Gospel of Truth, which you take in your Mouth; so for my own sake also, I with you had shewn more Respect to Truth, that there might not be that Disadvantage in Opposing: For it's a sort of a prejudice against me, that I am forc'd to tell you, You're in the Wrong, oftener than the most ill-natur'd People are willing to think any One can be.

Let

Let us now come to the Power of the KEYS, as to Binding, and Loosing, the Nature of Excommunication, and Absolution, and see how the Bishop has made it fall short of its due Efficacy; and whether He advances Interpretations of Scripture, which do by no means come up to the Doctrine of the Church. These Interpretations are to be met with under another Article. If He have prov'd this Article to be true, it is all the Church requires; though He have not done it by these Texts, but by other Texts, and Sound Reason. It is very pleasant, that we must not only believe such a thing, but believe it upon such a particular Text. You make the Church humourfome, which will have its Doctrines not only prov'd, but prov'd in such a Way, and by such Texts. If the Bishop have fully prov'd this Power, as strongly as you can; what matters it, if He prove it not by a Text, which, to a Considering Man, may fairly be deny'd primarily to belong to it, and was never appropriated by the Church to it? But your Way is, never to take notice of what the Bishop has said, be it never so much in Defence of the Doctrine of the Church in its true Bounds: but if he rejects any thing, either as questionable, or trifling, which you have look'd upon as an Argument for it, you catch at that, as if 'twas the only thing the Doctrine depended upon. You have done this so often, and so home, as to give the Enemies of the Church a vast Advantage, in thinking its Doctrines are so slightly ground'd: And if you think they are not so, you should not abuse the Bishop, for passing by one Argument as not substantial, and sure, and undoubted, when at the same time He proves the Doctrine by unanswerable, and indisputably true ones. But rather than the Bishop shall not be ill handled, you'll do the Church a Mischief: which is like opposing the Rights and Privileges of the Episcopal Order, only in opposition to the Persons Vested with it.

You give us the XXXIII^d Article, and then say, *From hence we must needs conclude, that the Compilers had Our Saviour's Expression before them.* Well; suppose they had, and suppose I were sure they had, might not I, for all that, think that they had not a right Interpretation of the Text, as it stands in the Bible; though, as it is here, I could not deny it to be true; for words spoken upon one occasion, may be applied to another. To put it in a Case that you cannot, I think, deny — The Article, you know, about Hell, was determin'd: *His Spirit which he gave up, was with the Spirits which were detain'd in Prison, that is, in Hell, and preach'd to them, as the Place in St. Peter testifieth.* This last Expression determines the Interpretation of that Place of Scripture to this sense: But supposing the last words, *as the Place in St. Peter testifieth*, were left out; and supposing my Opinion were, that Christ's Soul was in Hell, the Place of Torment, and preach'd to the Spirits there; Might not I, notwithstanding I saw the Church had its Eye upon this Text, honestly Subscribe the Article, where I see, by *Prison*, is meant no more than Hell, and yet think that the Text had a much properer, and more pertinent Signification? Or will you, who have Subscrib'd to the General Doctrine of the Homilies, pretend to stand by the Interpretation of every Text in them.

as the most proper? If you will not, you come under the *Bishop's* Accusation, *That you make the Compilers of them not really understand them.* This is the Answer I should give you, supposing the *Bishop* had such Notions of that *Text* as you make Him, different from what you make the *Article*, by reason of a couple of words borrow'd from it: because the *Text* may be very true (and so honestly Subscrib'd to) though not truly interpreted. But, I must tell you, you have mis-represented the *Bishop*, who has no such low Notions of it, as to confine it to mere private Quarrels, but makes it an Argument, *a minori*, against publick Stubbornness and Offences. Before I begin, I must take notice of one thing, and that is, That you your self have made the *Article* mis-interpret the *Text*, and shown, that the *Compilers* did not really understand it. You find fault with the *Bishop*, for putting such a Construction upon the Words as implies, that the being shunn'd as a Heathen, and a Publican, is not to be look'd upon as the Effect or Consequence of Excommunication, but antecedent thereto: whereas the *Article* makes it consequent. Now if the *Text* makes it Antecedent, you will, I hope, suppose that the *Compilers*, though they had it before their Eye, yet did not design this as the Sense of it, lest you should be guilty of that great Crime of thinking the *Compilers* did not understand the *Text*. The *Text* is this; *If he neglect to hear the Church, let him be as a Heathen Man, and a Publican.* Here, you see, his being accounted a Heathen Man, and a Publican, follows immediately upon his not hearing the Church. Now I suppose you will not say, that neglecting to hear the Church, and being Excommunicated, is the same thing. Therefore, his being accounted a Heathen, and a Publican, is in the *Text* antecedent to Excommunication, or at least not consequent, as it is in the *Article*. Then you give us the *Bishop's* Words, and make this Comment upon him, *That here's sending them to Temporal Courts.* And don't you know, that Excommunication in the Church would be nothing regarded, were it not for delivering Men up to the Civil Power? And is it not the Way that the Church it self takes to enforce its Excommunications? though the *Bishop's* Discourse there is about Prosecutions on Private Offences. And I suppose here's somewhat more meant by the *Body* or *Assembly* to which they are united, than a few Neighbours met in a Vestry, or Common-Hall; because the Punishment ensuing upon being Refractory, and not Hearing that *Assembly*, is Excommunication, and forfeiting That that's due to Christians. This is a Punishment that you can't think the *Bishop* will allow to be due, upon not hearing a few Neighbours: and if you are resolved to have it so, that the *Bishop*, upon such an account as you have framed for Him, allows such terrible Punishments, you can never complain, sure, of his not allowing sufficient Power to the Church, when He allows so much to a few Private Men, as you strangely imagine He does. There is some Notice then taken of *Tell it to the Church*, even so much as to have Excommunication follow upon being Refractory. But this Exposition, you say, is set off with such Assurance, as scarce to allow the *Text* to be capable of any other Interpretation. The *Bishop's* words are these; This Exposition

Exposition does so fully agree to the Occasion and Scope of the Words, that there's no colour of Reason to carry them farther. This the *Bishop* says, in Answering the *Papists* Texts they cite for Infallibility, one of which is this, *Tell it to the Church; and if he refuses to Hear the Church, let him be as a Heathen Man, and a Publican:* He says, this refers to Private Differences, which Our Saviour is speaking of, and there's no colour of Reason to carry it farther; that is (as any Man that did not read things with a settled Resolution of finding as many Faults as he could, would imagine) to no other Matters but such as concern the Peace and Quiet of the Members of that *Body*, or *Assembly*: And therefore the *Roman Catholics* have no colour of Reason to apply them to every thing that the Church Determines, so as to pronounce Men Heathens, and Publicans, that don't believe it. And if you had look'd into pag. 367. you would have seen this; for there the *Bishop* carries that *Text* so far (though not in Matters of Faith, yet in Matters of Publick Peace) as to make such as despise the Obligations to that Peace, and Order, to be well look'd on as Heathens, and Publicans. Though, says he, these words of Our Saviour, of Telling the Church, may perhaps not be so strictly applicable to this Matter in their Primary Sense, as Our Saviour first spake them; yet the Nature of Things, and the Parity of Reason, may well lead us to conclude, That though those words did immediately relate to the Composing of Private Differences, and of Delating intractable Persons to the Synagogues, yet they may be well extended to all those Publick Offences which are Injuries to the Whole Body; and may be now applied to the Christian Church, and to the Pastors and Guides of it, though they related to the Synagogue when they were first spoken.

Thus then, you see, He has shown, that they may fairly be carry'd farther; though he had, in the Exposition, before carry'd them so far, as to assert an Extraordinary Power lodg'd in the Church, upon such Extraordinary Occasions; and, by Parity of Reason, prov'd a Necessity of Preserving the Peace and Quiet of the Church on All. And there's no Reason at all to think that the Church any otherwise thought this *Text* belong'd to it, than by such a Parity: And if the Parity be prov'd, as it easily may, the *Text* sufficiently belongs to it, and proves its Authority. And that Authority of Excommunicating, the *Bishop* proves to belong to the Church, by other express Texts, in as high a Sense as the Church any where Claims it, or can with Reason do so; and by Arguments naturally arising from the Constitutions of all Societies whatsoever. Nor does the Connexion which you speak of in the former Paragraph, and repeat in this, at all prove that this *Text* in its Primary Signification, or any otherwise than by Parity of Reason, imports as much as you would have it. For we very well know that Our Saviour takes occasion from any particular Matter of Fact, to give a general Charge to his Disciples, arising naturally from that Matter of Fact; but not at all obliging us to give as general a Signification to the Occasion, as to the Charge. So here, all before may relate to Private Differences, and the Power of the Jewish Synagogues in them; and this, *Whatsoever ye shall bind, &c.* may

as the most proper? If you will not, you come under the *Bishop's* Accusation, *That you make the Compilers of them not really understand them.* This is the Answer I should give you, supposing the *Bishop* had such Notions of that *Text* as you make Him, different from what you make the *Article*, by reason of a couple of words borrow'd from it: because the *Text* may be very true (and so honestly Subscrib'd to) though not truly interpreted. But, I must tell you, you have mis-represented the *Bishop*, who has no such low Notions of it, as to confine it to mere private Quarrels, but makes it an Argument, *à minori*, against publick Stubbornness and Offences. Before I begin, I must take notice of one thing, and that is, That you your self have made the *Article* mis-interpret the *Text*, and shown, that the *Compilers* did not really understand it. You find fault with the *Bishop*, for putting such a Construction upon the Words as implies, that the being shunn'd as a Heathen, and a Publican, is not to be look'd upon as the Effect or Consequence of Excommunication, but antecedent thereto: whereas the *Article* makes it consequent. Now if the *Text* makes it Antecedent, you will, I hope, suppose that the *Compilers*, though they had it before their Eye, yet did not design this as the Sense of it, lest you should be guilty of that great Crime of thinking the *Compilers* did not understand the *Text*. The *Text* is this; *If he neglect to hear the Church, let him be as a Heathen Man, and a Publican.* Here, you see, his being accounted a Heathen Man, and a Publican, follows immediately upon his not hearing the Church. Now I suppose you will not say, that neglecting to hear the Church, and being Excommunicated, is the same thing. Therefore, his being accounted a Heathen, and a Publican, is in the *Text* antecedent to Excommunication, or at least not consequent, as it is in the *Article*. Then you give us the *Bishop's* Words, and make this Comment upon him, *That here's sending them to Temporal Courts.* And don't you know, that Excommunication in the Church would be nothing regarded, were it not for delivering Men up to the Civil Power? And is it not the Way that the Church it self takes to enforce its Excommunications? though the *Bishop's* Discourse there is about Prosecutions on Private Offences. And I suppose here's somewhat more meant by the *Body or Assembly* to which they are united, than a few Neighbours met in a Vestry, or Common-Hall; because the Punishment ensuing upon being Refractory, and not Hearing that Assembly, is Excommunication, and forfeiting That that's due to Christians. This is a Punishment that you can't think the *Bishop* will allow to be due, upon not hearing a few Neighbours: and if you are resolv'd to have it so, that the *Bishop*, upon such an account as you have framed for Him, allows such terrible Punishments, you can never complain, sure, of his not allowing sufficient Power to the Church, when He allows so much to a few Private Men, as you strangely imagine He does. There is some Notice then taken of *Tell it to the Church*, even so much as to have Excommunication follow upon being Refractory. But this Exposition, you say, is set off with such Assurance, as scarce to allow the *Text* to be capable of any other Interpretation. The *Bishop's* words are these; This

Exposition

Exposition does so fully agree to the Occasion and Scope of the Words, that there's no colour of Reason to carry them farther. This the *Bishop* says, in Answering the *Papists* Texts they cite for Infallibility, one of which is this, *Tell it to the Church*; and if he refuses to Hear the Church, let him be as a Heathen Man, and a Publican: He says, this refers to Private Differences, which Our Saviour is speaking of, and there's no colour of Reason to carry it farther; that is (as any Man that did not read things with a settled Resolution of finding as many Faults as he could, would imagine) to no other Matters but such as concern the Peace and Quiet of the Members of that Body, or Assembly: And therefore the *Roman Catholics* have no colour of Reason to apply them to every thing that the Church Determines, so as to pronounce Men Heathens, and Publicans, that don't believe it. And if you had look'd into pag. 367. you would have seen this; for there the *Bishop* carries that *Text* so far (though not in Matters of Faith, yet in Matters of Publick Peace) as to make such as despise the Obligations to that Peace, and Order, to be well look'd on as Heathens, and Publicans. Though, says he, these words of Our Saviour, of Telling the Church, may perhaps not be so strictly applicable to this Matter in their Primary Sense, as Our Saviour first spake them; yet the Nature of Things, and the Parity of Reason, may well lead us to conclude, That though those words did immediately relate to the Composing of Private Differences, and of Delating intractable Persons to the Synagogues, yet they may be well extended to all those Publick Offences which are Injuries to the Whole Body; and may be now applied to the Christian Church, and to the Pastors and Guides of it, though they related to the Synagogue when they were first spoken.

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may be a general Declaration of the Disciples Authority in the Christian Church, which naturally arose from what he had been talking about the Jewish.

What you say next, is true, *The Church has a Power of Remitting and Retaining Sins, upon certain Conditions*: This is call'd, *The Power of the Keys*. The Nature of this Power, and how far the Apostles Commission belongs to us, has been a Dispute between the Church of Rome and Us; and amongst equally good Church-men there are different Opinions. None, I think, will venture to claim the same Power with the Apostles, because we cannot now pretend to the same Discerning of Spirits. By that Knowledge, they were always assur'd that their Determinations should not clash with any thing ratified in Heaven: but Ours, we must confess may, and doubtless often do. Whether we Excommunicate or Absolve or no, whether we Bind or Loose, or whatever we do, all is the same in Heaven. An innocent Person is there innocent, however here declared; and a Sinner there, a Sinner, however here conniv'd at, and suffer'd. All therefore that our Absolutions can mean and reach to, is the present Comfort of true Repenters, and the Restoring them to the Privileges of the Society, if they have been Excommunicated; as our Excommunications serve only to the Preservation of the Society, the Shaming of Sinners, and by that bringing them to Repentance. For none can know, in many Cases, whether they be ratify'd in Heaven, but the Person on whom they fall; and therefore they are to be warily us'd, not always indeed, but never indeed insulted, and abus'd. All this depends upon the Nature of a Society; and, supposing Christ had, in all his Commissions, given only an Authority to his Apostles to settle Laws in his Church, is included therein: because Penalties, and the Relaxation of them, must belong to the Governours of every Society: And where the Laws are Spiritual, the Enforcements of them are so too properly; though, to make them regarded, the Civil Power is, necessarily almost, call'd in. This Doctrine then may be founded upon Texts of Scripture, where 'tis not express'd, but only by Consequence implied: And *He* that gives such an Interpretation of those Texts as necessarily supposes that Consequence, does by no means destroy or weaken the Proofs the Church has of its Doctrine; but you rather, who imply as if they were all the Texts it has to prove it by. *The Commission* doubtless was such as was in a manner confin'd to the Apostles; for you your self cannot deny, that in a manner only it is applicable to us, viz. *So far as we act according to those Laws and Conditions that Our Saviour, or His Apostles, by Virtue of His Commission, Enacted and Settled*. If we Act under such due Limitations, we Bind, and Loose; but 'tis only in such things as would have been equally Bound and Loos'd in Heaven, without our Declaration: If we Act contrary to them, Things remain as they were there, notwithstanding our Acting. Why therefore we should be fond of forcing a Text to prove a needless thing (in all Cases but those I mention'd before, which are prov'd by the Nature of the Society, and the Orders, and Practice

Practice of the Apostles) I can't imagine. If this Text be, by the Bishop, made to extend to giving Laws to the Christian Church, and He Himself prove, by the Practice, and Express Orders of the Apostles, that they did, upon this Commission, give Laws to the Church for all those Purposes, which you bring this Text to maintain; I can't tell what you can desire more. And this He does, as you may see in these words of this Explanation of that Text, *He Authoriz'd them to give other Laws to the Christian Church*: And in the XXXIII^d Article He shows where they have given such Laws, and the necessary Reason they are founded upon.

The sense He gives then of these words is clear, so that any One may understand it, and such an one, as, joined with the Apostles Practice, and Orders, continues down the Power of Binding and Loosing to us, in as high a degree as the Church lays Claim to. Though, if it did not, I think every Man's at liberty to interpret a Text as he sees most reason, when it is no where determined by the Church, though it have been all along brought to prove the Doctrine of the Church, which he allows upon other good Reasons, but does not think depends upon that Text. This were justifiable, were it the Bishop's Case; but, I presume, this is not so. For, *Dispensing the Gospel, and giving Laws to the Christian Church*, (which you fairly leave out in this Paragraph) will amount to as much as what you bring this Text to confirm, when back'd with the Apostles Practice upon this Commission, and St. Paul's Command to Timothy and Titus, &c. You bring this Text upon the Level with that in St. John. Whether it be so or no, or whether that be not, in a manner, confin'd to the Apostles, or whether that signify any more than the Bishop has made this, are Questions that you have no where satisfy'd.

This Text, of *Retaining Sins*, &c. you say, has been always understood to extend to a Relaxation of Ecclesiastical Censures. If you'll yield the Text, and compound for the Thing, I'll promise you the Bishop shall allow such a Power in the Church: because He allows the Power of Ecclesiastical Censures to be not only Lawful, but Necessary, upon several Considerations: And the same Power that can Lay on, to be sure, can Take off. Nay, supposing this Text to be the same with that of *Binding and Loosing*, He will allow it from this Text. For though you say, that *this Relaxation comes to somewhat more than Introducing New Laws under the Gospel Dispensation, in the room of those Dissolv'd*; I know not how you'll prove it: because the Power of Laying on Punishments, and the Relaxation of them, is a Necessary Consequent of a Society; and whoever have Power given them to Make Laws, for the Regulation of any Society, have Power thereby to Censure and Absolve, to Bind and Loose, to Retain and Remit. But this is not the main of the Accusation: *The Church of England it self has carry'd this Text farther, in the Form of Ordination*.

You give us thereupon the Words our Church uses, and they are the very words of Scripture, without any Comment upon them, or Sense given of them. We must therefore suppose the Sense of the Church, in them, to be such as is consistent with the Power it allows to Those to whom they are

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spoken; and gather its meaning, from the Power it gives by Them to every single Presbyter. These words are pronounced to every such: The Power the Church thinks given by Them, is given to every such. If therefore the Church, by the Form of Ordination, has carry'd the Words to signify and confer a Power of Censuring, and Relaxing (and that is the least you make of them) then the Church, by the Form of Ordination, confers a Power of Censuring, and Relaxing, on every single Presbyter. This, you know, it does not, but only a Power of Declaring what the Governours of the Church Order. And might not I, from hence, with much more Reason than you, argue, That the Church did not think this Text the Support of its Authority, but other Texts, and solid Reasons; since it no where applies it to itself, but to those only to whom it allows no such Authority as you plead for from this Text. However, I'll promise to give the same Extent to the latter part of it, that you will to the former, *Receive ye the Holy Ghost*: and they must go together, one being the foundation of the other.

You bring this Quotation out of the Ordination Form, to prove, that the Church don't mean only, Preaching the Word, by that Text. I don't know who says it does. There's some difference, sure, between *Dispensing the Gospel, Dissolving the Obligation of the Mosaic Law, and giving other Laws to the Christian Church*, and bare *Preaching the Word*, which every single Presbyter has Authority given him to do, and something more. 'Tis the former of these, which the Bishop says is the sense of *Binding*, and *Loosing*; and consequently, if they signify the same, of *Retaining*, and *Remitting*. Indeed, the two last parts of that Authority belong not to us, but were confined to the Apostles; but we may, from that Power committed unto them, claim a Power to Act according to the Orders and Laws the Apostles settled in the Church, in pursuance of the Commission given them in those Texts, which immediately belong'd, and were, in a manner, confin'd to them: and it is upon those Laws, and Orders, that the Bishop, in the XXXIII^d Article, founds our Power. Your whole Argument upon this Matter runs thus — The Text of *Retaining* and *Remitting Sins*, is of the same import with that of *Binding* and *Loosing*. Now the Text of *Retaining* and *Remitting Sins*, has been all along suppos'd, and is, by the Church of England, made to signify more than *Preaching the Word*: And consequently the Bishop, when He gives such a Sense of *Binding* and *Loosing*, as was, in a manner, confin'd to the Apostles, and gives us no Power but that of *Preaching the Word*, gives such a sense of *Binding* and *Loosing*, as is inconsistent with that which the Church gives of *Retaining* and *Remitting*. I think this is the full force of your Argument: And to this I Answer, 1. That the Church no where supposes they are the same; and your Proofs that they are, may be very well doubted. 2. That supposing they are, the Bishop's Sense of *Binding* and *Loosing*, join'd with the Practice of the Apostles, gives the Church a greater Power than it any where claims from the Text of *Retaining* and *Remitting*. 3. That both these

these Texts were, in a manner, confin'd to the Apostles; and all we can pretend for applying them to us, is our acting according to the Laws settled by Them, upon the Commission given Them in these Texts. And, 4. That the Church no where applies any of them to Her Self, but to single Presbyters; and Her Power is sufficiently proved by other undeniable Arguments, if any One should be so bold as to say these prove it not. And, 5. That the Church only uses the bare Words of Scripture, and puts no Interpretation upon them; and we are at as much liberty in our putting what we think the best upon them, as we were when they stood in the Bible. And, 6. That your Argument, That they signify more than *Preaching the Word*, is no good One: because, make the best of it you can, there will be somewhat like an Authority of *Preaching* given in the first Commission to the Priest to be Ordained, though 'tis more Express in the second. You may take which of these Answers you please; but all together, I'm sure, they over and above prove against you.

To your Two Paragraphs following, I shall only say, It is *Truth*, and not *Authority*, we are to yield to. Therefore, I don't concern my self to look whether you represent these Great Men rightly or no, because 'tis not to the Purpose. Dr. Hammond never lost the Reputation of a Church-man, for fetching his Annotations from as Unorthodox a Stranger as any you mention: And no Man ought any more scruple taking *Truth* out of the worst Author, than yield to *Falshood* out of the best.

You find fault with His Lordship, in the next Paragraph, for passing by other Enemies of the Church, and fixing his Eye so much upon the Papists, as, in a great measure, to Over-look the Others. His Lordship has kept his Eye upon the Papists only where He should, in the Articles that were made against them: and, if He had not done it there, He had not done the Articles Justice, which lie under the same Imputation, of having kept their Eye upon the same Men. There was a great deal said against them, in the late Reign: but the Bishop was not to take notice of that, but to collect out of those Books the Arguments against those Enemies, and reduce them under the Articles, that they might be ready at hand for young Students in Divinity, against the Attempts of those restless Men, who are very Numerous, and notwithstanding all those Writings, and the late A C T against them, very Bold and Industrious. By your Argument, His Lordship need not have meddled with our other Adversaries, after the many admirable Tracts against them, in a late Reign, which are in more hands than those against the Papists: and thence our young Students might fetch Arguments, if the Bishop had none, which He has. He acknowledges Himself to be rather a Collector, than a Writer; and a young Student may provide himself with Arguments, out of Him, in the Articles made against those other Adversaries you speak of. I think, there are few of those Articles; and to have run away from the Business, to Encounter them, would have made Him Ridiculous. We have seen Men indeed so hot upon a Notion, and so angry at a Man or two, as to have

kept their Eyes unluckily upon them, and to have left their Texts to shift for themselves. But this is not the prudent, or honest Part. The Bishop speaks out, where-ever the *Articles* do, opposes all that they oppose, Answers the Objections against them, never has once made them *peak against themselves, or the received Doctrines of the Church*, nor to the advantage of the *Dissenters*, nor of *Constitutions opposite to our own*, except not Damning them, as the *Articles* do not, be speaking to their Advantage: And this, I hope, I have shown before, in Answering those strain'd Particulars you brought to prove these things against His Lordship. He has manag'd them with Temper, and I wish you had learn'd it of Him: He has not Vilify'd any One, nor Condemn'd any, but what the *Articles* do; but He has not over-done this, so as to be indifferent, or unjust to our Constitution, and His own Order, having given them all the *Articles* empower Him to do, not thinking it proper to an *Exposition* of the *Articles* to run upon Additions, which will not be in the least serviceable to an Explanation of them, which they do not give the least hint of, which the Compilers of them, it's likely, never thought of, or, if they did, thought not to make them *Terms of Communion*, as the *Articles* are.

I have already given an Answer to all your Particulars; but because you re-capitulate, I must do so too. The Text in St. John is only a *Various Lction*, and the Socinian don't want it granted not to be Genuine, because he'll never be convinc'd by what he suspects is not. What the Bishop says of the *Athanasian Creed*, relates only to its Confirmation by *Councils*, not to its Truth; and 'tis that the Socinian disputes against, and cares not how old you make it, so it be not in the *Scriptures*. However, be he gratify'd or no by it, both that Text is not in those *Manuscripts*, and this *Creed* never was Confirm'd by a *General Council*: And if you will have the Truth defended by a Lye, you must get some Body else to do it. The Distinction of *All the Law*, and *By the Law*, must be necessarily made in the *Article*; and the *Article* cannot, by all the Art in the World, be made to signify any more than *By*. But the *Deist* is not a whit gratify'd hereby, for he denies Salvation by Christ, in all places. Under the XIXth *Article*, *No Lay-man, or Mechanick, is allow'd qualify'd to Baptize, or Preach*, but only such as act according to the Rule which the Body of the Pastors or Bishops of a Church have Settled, being Met in a Body, under due Respect to the Powers which God has set over them: as you may see, comparing the XIXth with the XXXIII. in which the *Presbyterians and Independents* have not the least Courtesy shown them, except they be such Persons, and so Met, as he speaks of in that Definition of *Lawful Authority*. The *Anabaptists* have nothing allow'd them in the XXVIIth. but what the Nature of the Dispute must force from us: and if they reckon their Point gain'd, as you kindly insinuate for them, upon such Allowance; I believe, upon what follows in the Bishop, they'll find as much reason to change their Note, as can be. The XXVIIIth *Article* brings the Doctrine of the *Sacrament* to plain Truth, and Sense: and if it does so, and makes no Mystery of

of it, I am oblig'd to think it right, because we are to make no Mysteries but where we are forc'd. And then for the *Quakers*, all His Lordship says, is, *The Texts seem to be express, and great Regard is to be had to a Scruple so founded*: but He proves the Lawfulness of *Oaths*, notwithstanding that seeming Expressness, for two Pages together; and in the last but one in the *Exposition*, Answers those two Texts just as fully as you do. I don't take notice of your Critical Remark, of the *Quakers not being then known*: For if the *Article* was made against the *Anabaptists*, who then did the same the *Quakers* do now, and the *Article* remains still in force; then the *Article* is now against the *Quakers*, who do the same now, that the *Anabaptists* did then. Indeed, the Bishop names neither of them, but talks only of the Thing it self, as express'd in the *Article*.

And now to Answer your Reasonable Request: One that has thought fit to Reply to your Sheets, and take upon him a Trouble far below the Bishop, will give you as many Passages against the Enemies of the Church, besides the Papists, as you have pretended to bring in favour of them. Though, 1st. I must say, I have already done it, by showing, That none of the Passages you bring, are in their favour. And, 2^{dly}. I might do it, by saying, That the Bishop has given the right Sense of the *Articles*, and some of them are penn'd in opposition to those Adversaries. He has given the Arguments on which they are founded; and therefore all those Arguments may fairly be said to be meant in favour of the Church of England by Law Establish'd, in opposition to those Adversaries. But I will not put you off so, but give you express Passages against those very Enemies, you say, he has favour'd. 1. then, Against the Socinians, There are Five Arguments to prove that Jesus Christ is God, the True God, from pag. 44, to 51. some of which you must allow to be sound, and unanswerable. For the Satisfaction, pag. 53. *It is not possible for us to preserve any Reverence for the New Testament, or the Writers of it, so far as to think them Honest Men, not to say, Divinely Inspir'd, if we can imagine, that in so Sacred, and Important a Matter, they could exceed so much, as to represent That to be our Sacrifice, which is not truly so*: and then, quoting the Passages, He says, *In these, and a great many more Passages, it's as plain as words can make any thing, That the Death of Christ is propos'd to us as our Sacrifice, and Reconciliation, our Atonement, and Redemption*: and so on, till He says, *It has indeed remov'd Adam's Sin, but it has done a great deal more besides, &c.* And, pag. 68. *The Adversaries of the Trinity will have the Spirit, or Holy Spirit, to signify no Person, but only the Divine Gifts, and Operations*: But in opposition to this, it is plain, &c. to the end of the Paragraph, where He says, *The Holy Spirit is propos'd to us as a Person under whose Oeconomy are all the various Gifts, Administrations, and Operations that are in the Church*: and at the end of that *Article*, He is said to be God, by plain and clear Proofs. For the *Athanasian Creed*, He says, *It imports no more than the Belief of the Doctrine of the Trinity, which has been already proved*. In the *Article* of *Original Sin*, He Answers them for some Pages together, too long to transcribe. Good God! Whither are Justice and

and *Honesty* fled? That ever any Man, who has in so many places, and so fully said such things as these, and many more, should be accus'd of favouring the *Socinians*, because of a *Text*, which, he says, is not in such or such *Manuscripts*! If the best Book in the World were to be handled at this rate, what would become of our Religion? Nay, what is become of it already, when the very Mark of it, *Charity*, is so sadly disregarded? But, 2. Against the *Deists*, The whole Proof of the Truth of the Holy Scriptures, from pag. 59. to pag. 64. and He concludes thus that of *Christ's* Resurrection; *When all this is laid together, it is the most unreasonable thing imaginable, to think there was an Imposture in this Matter, when no Colour, or Shadow of it, ever appear'd, and when all the Circumstances, and not only Probabilities, but even Moral Possibilities, are so full to the contrary: and pag. 88. and before, He gives an Account of the Inspiration of those Sacred Writings.*

But perhaps you don't count these Passages to be meant in favour of the Church of England, as by Law Establish'd, but merely of the *Christian Doctrine*. But I would have you remember, that you expressly accuse Him of being Courteous to these; that you count these Persons, where they have nothing to do, as we shall see by and by, among the *Enemies that divide the Church*: And therefore you must give me leave to number them where they have somewhat to do, the *Articles* being Part of our *Legal Establishment*. If you mean Establish'd by Law, as oppos'd to those we commonly call *Dissenters*, we must not look for much against them in the *Articles*. There's but one against the *Anabaptists*, and but one or two that look against the *Presbyterians*, and *Independents*, and as many against the *Quakers*. The rest concern the common Doctrines of pure Christianity, and our Differences with the *Papists*, and therefore they could not chuse but have most said against them. However, against all *Dissenters* in general, pag. 194. is said, after a great deal to the same purpose; *We who are under those Obligations to Unity, and Charity, with all Christians, ought to maintain the Unity of the Body, and the Decency, and Order, that is necessary for Peace, and mutual Edification. And just after; If either Church or State have Power to make Rules, and Laws, in such Matters, they must have this Extent given them, That till they break in upon the Laws of God, and the Gospel, we must be bound to Obey them. A Man cannot be put here: Either they have no Power at all, or they have a Power that must go to every thing that is not forbid by any Law of God. And just after; The only Question in Point of Obedience, must be, Lawful, or Unlawful. For Expedient, and Inexpedient, ought never to be brought into Question, as to the Point of Obedience; since no Inexpediency whatsoever can balance the Breaking of Order, and the Dissolving the Peace of Society: and so on. And in the XXXIVth Article, from one end almost to t'other; A Schism that is occasion'd by any Church's imposing Unlawful Terms of Communion, lies at their door who impose them, and wholly theirs. But without such a Necessity, it is certainly, both in its own Nature, and its Consequences, one of the greatest of Sins, to create needless Disturbances in a Church, and to give Occasion to all that Alienation of Mind, all those Rash Censures,*

Censures, and Unjust Judgments, that do arise from such Divisions. This receives a very great Aggravation, if the Civil Authority has concurr'd, by a Law, to enjoin the Observance of such Indifferent Things. Can any thing be more Express than this, when said by One who thinks all Things enjoin'd in the Church of England Lawful, and that while He's Interpreting an Article of that very Church? There's a great deal more of the same in that place, which I should be a weary to write, and you asham'd to read.

Against those that Dissent upon the Case of mix'd Communion, and want of Discipline, besides what is said in other Articles generally, He says, p. 368. *If the Execution of Church-Authority should happen to fall into great Disorders, so that many Scandalous Persons are not Censured, and a Promiscuous Multitude is suffer'd to break in upon the most Sacred Performances; this cannot justify private Persons, who, upon that, withdraw from the Communion of the Church. All Order and Government are destroy'd, if private Persons take upon them to Judge and Censure others, or to Separate from any Body, because there are Abuses in the Use of this Authority.*

Against those loose Sectaries, who look upon any *Mechanick*, or *Lay-man*, as well Qualify'd to Baptize, or Preach, as those that are call'd *Priests* and *Deacons*, He says, pag. 256. *These Rules given to Timothy and Titus, do plainly import, that there was to be an Authority in the Church, and that no Man was to assume that Authority to himself, &c. And after having shown, that the Apostles settled Orders in the Church, not so much for their own Times, as for those that come after, He says, The Argument for this, from the standing Rules of Order, and Decency, of the Authority in which the Holy Things ought to be maintained, and the Care that must be taken to repress Vanity and Insolence, and all the Extravagancies of light and ungovern'd Fancies, is very clear. For if every Man may assume Authority to Preach, and perform Holy Functions, it's certain, Religion must fall under contempt. And at last; If once the Publick Orders, and the National Constitution (Observe you) of a Church is dissolv'd, the Strength and Power, as well as the Order and Beauty of all Religion, will soon go after it: For, humanly speaking, they cannot subsist without it. Can you your self find out Expressions more home, and earnest? Can any One speak more to the Purpose than this? I beg your Pardon for the Incivility, but I can't help desiring the Reader to compare these Expressions with one or two of yours; pag. 56. *His Lordship seems to set himself between the Church of England and the Dissenters, in the way of Moderator: No One can charge Him with Partiality; He manages the Whole in such sort, with respect to the Church, as, according to the usual Phrases, may be said to be without Favour or Affection. Pag. 57. All sort of loose Sectaries, who have no regard to Divine Commission, but look upon any Lay-man, or Mechanick, as well Qualify'd to Baptize, or Preach, as Those that are call'd Priests, and Deacons, have sufficient Encouragement to trust to the Word Preach'd, and the Sacraments Administred in their Way. And, pag. 22. If Men are Baptiz'd, it matters very little by whom it be done, so the Essentials of Water, &c. be retain'd: And so, for Preaching; Let**

Let a number of Men, for their Honesty, have but a Right to be call'd Faithful, and a very little more shall make a Visible Church of them. And you have accus'd Him, in these places, of having favour'd our Independents, and Presbyterians, and loose Sectaries. Let but any One then compare His Expressions with your Accusations, and then judge of your Candour, and Integrity. For the Presbyterians, and Independents, they are excluded from being Lawfully Called, by the latter whole Paragraph in the 258th Page; tho' I can't promise you, they shall think themselves so: No more would they by the Article it self.

Against the Anabaptists, pag. 306. He says, *In a thing of this kind, in which the just Tenderness of Humane Nature does dispose Parents to secure to their Children a Title to the Mercies and Blessings of the Gospel, there is no reason to think, that, this being so fully set forth, and assured to the Jews in the Old Testament, Christ should not have intended to give Parents the same Comforts and Assurances, by his Gospel, that they had under the Law of Moses.* Since nothing is said against it, we may conclude, from the Nature of the Two Dispensations, and the Proportion and Gradation that is between them, (the very Argument that you us'd against the Bishop, out of Himself) that Children under the New Testament are a Holy Seed, as well as they were under the Old; and, by consequence that they may be now Baptized, as well as they were then Circumcised. Observe those words, as well as, and consider your Accusation. And afterwards He concludes it again, from the Text of the Children brought to Our Saviour, *Whatever these words may signifie mystically, the literal meaning of them is, That little Children may be admitted into the Dispensation of the Messiah, and consequently, that they may be Baptized.* This, I suppose, is granting the Anabaptists all they desire, as you say.

Against the Quakers, the Men that were not known when the Articles were made, as you shrewdly observe, He says, pag. 255. *Not suffering Women to Teach, like the Women-Priests among the Heathen, who were believed to be fill'd with a Bacchick Fury.* And about the Lawfulness of War, and going to Law, and resisting Evil, (though He's so civil to them, as to say, the words of Our Saviour seem to be express, and full) He says, *Upon all these Accounts, spoken of before, we doubt not, but that Wars, which are originally, as to the first Occasion of them, Defensive, though, in the progress of them, they must often be Offensive, may be Lawful.* And, Lastly, About an Oath, He allows all He can justly to them; and yet proves the Lawfulness of it, from the Example of the Patriarchs, the Jewish Constitution, Our Saviour, and God Himself: and Answers the Objection, by shewing the right meaning of Communication; and concludes, *That a Man may Swear, when the Magistrate requires it.*

Thus have I given you what you call'd for: though 'twas no such very reasonable Request, considering the Number of the Articles against the Papists, and the general Expressions the Exposition was reasonably oblig'd to keep to, in compliance with the Articles. I doubt not, I might, upon a strict Search, have found many more particular ones, but these are enough. For if we will but be as favourable to His Lordship's Compositions, as we are to the Divine

Divine ones, and interpret the Places which are more general and doubtful, by those which are more determinate and particular, we shall soon clear His Lordship of your Charge: and if we will not, we are very Unjust, and deny those Grains of Allowance to a Humane Composition, without which even the Divine Oracles may be wrested to any Sense, or none at all, as we please. Had you read His Lordship with the same Spirit that you advise your Hearers to read the Scriptures, we had not been troubled with such groundless Charges of Him: If you did not so read him, neither do you so read the Scriptures as you advise your Hearers. They would have taught you another Temper, and Carriage, to a Man, a Christian, and a Bishop.

All I shall beg of you, in Return to this tedious Digression, is, If you think fit to Reply to these Sheets, to make your Exposition of the Articles agree with the Design and Meaning of them, the received Doctrine of the Church of England, the Honour of the Reformation, and with common Sense, and Truth. If you cannot; How much more justly will you fall under the Censure of the Convocation, than you can pretend to have had their Approbation? The Articles then, according to you, are these.

ART. VI. *Whoever says, that the Text in St. John's Epistle, c. 5. 7. is not in the Manuscript at Zurich, or in those two at Basil, or at Strasburg, and thinks, though there are considerable things urged to support its Authority, yet that it is safer to build upon sure and indisputable Grounds, favours the Socinians, does not believe the Canonical Scriptures, and cannot honestly Subscribe to them.*

ART. VIII. *The Creed call'd the Nicene Creed was made by the Council of Nice; and that call'd the Athanasian, by Athanasius; and was heard of before the Eighth Century, and was Confirm'd by a General Council.*

ART. IX. to the XIX. *These Articles are necessary to be believed by every One who has a Federal Right in the Covenant of Grace, for they contain not Doctrinal, but Fundamental Points; and therefore they are accus'd (as the XVIIIth says, which is only the Summ of these) who hold not all contain'd in them: particularly,*

ART. XVIII. *They are to be accus'd, who say, that any Man can be saved by the Law or Sect that he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature. For Holy Scripture doth testify to us, That Men cannot be Saved, but in the Outward Profession of the Christian Religion.*

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be be Lawfully Called, and sent to execute the same. And those we ought to judge Lawfully Called and Sent, and only Those, who are sent by Bishops, and, whatsoever National Constitution they live under, have Episcopal Ordination. For none but They have Power to send Labourers into the Lord's Vineyard: And therefore all those Preachers in Foreign Churches not so Ordained, have no Lawful Call, are no Lawful Preachers.

ART. XXVII. The Baptism of young Children is necessarily to be retained in the Church, for that it is expressly commanded in the Institution of Christ.

ART. XXXIII. That Person, which, by open Denunciation of the Church, is rightly cut off from the Unity of the Church, and Excommunicate, ought to be taken by the whole Multitude of the Faithful as a Heathen, and a Publican; as is proved by the Text in St. Matthew, chap. xviii. 17. where the being look'd upon as a Heathen, and a Publican, is consequent to his Excommunication.

ART. XXXIX. There is no respect to be had to the Scruple of those, who think an Oath to be Unlawful. For in those Texts, Mat. 5. 34. and Jam. 5. 12. there is not so much as a seeming Expressness in their favour.

I might add that of *Hell*, and that of the *Mystery in the Sacrament*; but they are not so notorious as these: some of which are not true; and the others, if true, not of such Importance as to be made *Terms of Communion*. You cannot deny, either that these are your *Articles*, or that you have unjustly and falsely Abus'd the *Bishop*. For, give me leave to ask you a few Questions—Don't you say, this is the meaning of those *Articles*? Don't you suppose that every One must Subscribe them in this Sense? For, Is not this the Sense which is, you say, collected from other *Authenticall Explanations* of the Church's Mind? And are not Men to take their Measures, in Subscribing to the *Articles*, and be Directed therein by them? Don't you find fault with the *Bishop* for not interpreting them in this Sense, as going contrary to their Meaning? And is the *Bishop* in any fault, if He interpret them in such a Sense as any One may Subscribe them in? And can any One Subscribe them in a Sense contrary to their Meaning? And is not the Meaning of the *Article*, which every One must Subscribe them in, the *Article* it self, the *Term of Communion*? And are not these that you have propos'd as the Meaning of the *Articles*, very hard things to be made such Terms? I don't see how you can get off of this: And if you can't, I don't see how you can get rid of your Account of the *Moderation of the Church of England*, which is utterly inconsistent with it. I will say no more, but leave you to your own Thoughts, and proceed to the *Third Head*, (*viz.*)

That there are some Things in the said Book, which seem to be of dangerous Consequence to the Church of England as by Law Establish'd, and to derogate from the Honour of the Reformation.

It can't but be of ill Consequence, you say, that any private Person shall, at pleasure, take the liberty of putting what Sense he pleases upon the Publick Acts of the

the Church. No Man can put what Sense he pleases upon them, because the Words will determine him to some Sense; but a private Person may, nay, every One that Subscribes, does, and cannot but, put that Sense, which he thinks the truest, on them. And what is allow'd to All that Subscribe, who don't All do it in the same Sense, can't be deny'd the *Bishop*, who would teach them to understand the *Articles*, and be able to subscribe them in a right Sense, form'd upon good Considerations. Rogers ventur'd upon it: *His Book had its Use and Course, and stood long without Censure, notwithstanding his Partiality to one Side.* Are not the Oracles of God more Sacred Things, than the *Articles* of our Church? And yet what are all *Paraphrases*, *Notes*, and *Commentaries*, but *Expositions* of the Word of God? Suppose any part of a *Paraphrase*, or *Commentary*, should be found to be wrong; Do Men clamour upon that, and think the Word of God is corrupted? Is not the *Apostles Creed* one of the most important Parts both of our Worship, and one of our *Articles*? but was it ever thought a *Presumption*, to write an *Exposition* of that *Common Symbol of Christians*? *Articles*, to which every One who Serves in the Church must Subscribe willingly, and from their Heart, professing that they believe them to be agreeable to the Word of God, ought to be well understood by those, who profess their unfeigned Assent to them. These are the *Bishop's* words.

This will serve for an Answer to your next Paragraph: adding this; That this Book was written upon the Authority of a Sovereign, and a Superiour; was communicated to many Eminent Persons; was strictly examin'd by them, and candidly censur'd. And, I doubt not, notwithstanding what you say, the *Bishops*, who felt the ill Consequences of Subscribers Ignorance in the *Articles*, and thought themselves therefore oblig'd to Examine their Clergy with some Care, and did not know how to admit them to Subscribe *Articles*, to which they were such Strangers, now feel the Good of what many wise Men wish'd for, and see some happy Effects of such an Undertaking.

Those Great and Judicious Men, who did what of this kind they judg'd needful in another way, and Explain'd, as they had occasion, Matters belonging to the *Articles*, under the Name of much more Sacred Things, shew'd by that, that they did not think the *Articles* were too Sacred to be meddled with. For an Explanation of any of them, is as much an Explanation in another place, as if it stood in its own, and under its own proper Title; and any thing that Contradicts or Mis-interprets them, is as much a Contradiction or Mis-interpretation of them, under any Name, and in any Book, as if it went under the Name of an *Exposition* of them. Their Modesty and Caution consisted only in avoiding the Clamours of Hot Men, who would not have born anything in that Nature contrary to their Sentiments. But Matters were now grown to that pass, as not to dispense with that Modesty and Caution any longer: and a *Bishop*, who had best reason to know the Use, having felt the Want of it, did venture to collect a Provision for young Students, before they come to receive Holy Orders. 'Twas a Bold thing indeed: but Boldness and Resolution is, in some places, and upon some accounts, necessary;

especially in a Man, who when he is to do Good, has always Disadvantages to cope with, and who, had he compos'd the *Articles* themselves, might have probably expected a like, or a severer Censure. The rest of your Paragraph is not to the Purpose, after what has been said.

But your next Paragraph is for having an *Authentick Exposition*; and the Matter *Debated in Convocation*; and the *Persons appointed by Them*, to Compose it. To speak seriously, I think a Binding and Obligatory Authority upon such a thing as that, would be no happiness to the Church; and, as good as it is, it is well that the *Bishops* hath it not, but that every One's left to form his own Judgment upon it. As for your Argument against Him as a *Stranger*, One that knows nothing of our Constitution, that came hither but t'other day, and has no Insight into the Matters of our Church, I must confess 'tis unanswerable.

So much for the *Undertaking*. Now for the pretended Authority it comes out with. The late Archbishop put Him upon it; encourag'd, and Approv'd it. It had the Approbation of our two present *Metropolitans*, many of our *Bishops*, and learned *Divines*. This the *Bishop* says Himself, to Recommend, and Justifie His Work: And for you to call it pretended, is not becoming either your Character, or His.

And can any thing, you say, look more Fatal to the *Establish'd Church*, than to have a Platform laid for *Comprehension*, and a Way scor'd out for *Evading the Force of all Subscriptions*, and this to be usher'd in with so much seeming Authority. If you mean by that Scare-crow *Comprehension*, a *Fortifying the Church*, by as great an Union as could consist with her Principles, and with the Desires of the most Eminent Men that have been of our Communion, both in the present and last Age, it is a Noble and Excellent Design. If you mean something as bad by it, as you do by the *Evading the Force of Subscription*; I have shown you, there's no such thing: and had I not, I should have ventur'd to trust to the Approbation of those Great Men, that there's no such ill Design in the Book; and to the *Bishop's* Word, that they gave their Approbation. Their Judgments, and His Honesty, are as much to be depended upon with me, as yours. But I cannot but a little wonder how you can smite the *Bishop* from all sides thus. Sometimes 'tis the Attempt of a private Man; and then, tis Bold, and Impudent, void of Modesty, and Caution. Again, when you find it has a seeming Authority, then 'tis Dangerous, and gives Alarms and jealousies to True Churchmen. These jealousies occasion Disputes: These Disputes do Mischief. All I can say to that, is, That since they do Mischief, they should be, as much as possible, avoided; never courted and embraced. If Just Occasions be offer'd, those that offer them are highly to be blamed; if Unjust one's be taken, those that take them. Let others justifie their own Behaviour in these Disputes, and the necessity of undertaking them; I am to justifie the *Bishop*, That He never offer'd any Occasion for them: which, I think, I easily can. For his Book has no more Authority belonging to it, than as Men shall think fit to pay a modest Deference to that, which has pass'd the Cor-

rections

rections of so exact Judgments, and shall find reason to yield to the Arguments and Reasons brought in it. 'Tis not Bound upon any One, any farther than all Truth and Reason is; Men are at liberty to follow or reject it, as they think it consonant or repugnant to that: And if there should be any thing in it which any One should object against the Church of England, and She should be asham'd to own as Her Doctrine, She may fairly renounce it. The *Bishop* Himself formally disclaims any such Authority, pag. II. in the Preface: *After all these Approbations, and many repeated Desires to me to Publish it, I do not pretend to impose this upon the Reader as the Work of Authority. My Design, in giving this Relation of the Motives that led me first to Compose, and now to Publish this Work, is only to justifie my self both in the one and the other, and to shew that I was not led by any Presumption of my Own, or with any Design to Dictate to Others.* 'Twould make a Man almost resolv'd to depend foolishly upon himself wholly, to run into the World with Heat, and Inconsideration, and reject and despise the Counsel, or Judgment, or Correction of his Friends, and prefer Rashness and Presumption, before Coolness and Exactness; to see a Man Abus'd, for the very thing that He did to prevent all Abuses; and that laid to Him as a Fault, which He us'd to make Him less faulty than He would have been otherwise thought. That indeed, I believe, is your Vexation; and His Caution in being Exact, is a Fault; because His being so, is a Disturbance.

This is an Answer likewise to your next Paragraph: You complain there of an *Unhappiness* that is very easily remedy'd, and wou'd be so, did the Name of a *Bishop*, or a whole House of *Bishops*, go so far as you jeeringly pretend. If any *Papist*, or *Dissenter*, which there's no fear of, should quote any thing out of that Book, as the Doctrine of our Church, against Those they oppose, they must do, as in other Writers, defend it, if it be true; and deny it to be our Doctrine, if it be false, and not in any of the *Authentick Books* of the Church. Your Sentence about the *Bishop of Worcester*, shall be Answer'd in its due place; your modest Confidence cannot, no more than it can be parallell'd. A *Presbyter* giving a *Bishop* the Lye, only upon an idle Suspicion, against plain Assertions, and all the while complaining of the *Unhappiness* that puts that Force upon him, is a Character that I hardly ever saw to the Life before.

Your next Paragraph is already Answer'd, by Answering the Instances you brought to prove it. There I have shown, That there's no *Undermining Foundations*, nor *Frustrating Designs*; but the same Regard is had to Men of different Persuasions, to keep them from the Ministry, as in the *Articles*.

Let us now come to your Particulars. And,

1. In the first Leaf, His Majesty has a wrong State of the Case given Him, as to our Differences in Religion: and a great deal of blame might seem to lie at our door, were it really true, that the Wounds and Breaches made among those, who in common profess the same Faith, are owing to their being unhappily disjointed, and divided by some Differences, that are of less Importance. You take the Consequence here upon your self, That if we are disjointed by Differences in things of less Im-

por-

vance (than those in which we are agreed, or, than that ought to disjoin us) we are then to blame. I can't imagine how you will clear your self from the Assumption, and therefore the Conclusion must be yours too. I find many of them call'd, by the best Defenders of our Church, *Indifferent Matters, Matters of less Concern, of less Moment*; and many such Expressions, which amount to the same thing with *Matters of less Importance*.

You need not have taken the Pains to show that this is no Slip, or Mistake, from the Author's Discourse with a Foreign Divine; because, 'tis what no Body need be asham'd to own. The Lutheran is brought in, objecting against our Church, That our Disputes are only about Forms of Government, and Worship, and about things that were in their own nature Indifferent. How the Lutheran was Answer'd we are not told, but we may easily guess to what Effect it was, by the Prayer which follows, which is, That God would direct and enlighten all Men to consider well how it ought to be Answer'd: which looks as if he that thus prays were of the same Opinion with the Lutheran. What if he were of the same Opinion with him, and did wish, that after we had been quarrelling above these Hundred Years, we might at last grow wiser, and might all of us be enlighten'd and directed, some to leave our Heights, and make tolerable Concessions, and others to accept of them, and come in: For the Prayer refers much more to the Dissenters, than to Us. And, if there were any hopes, that, upon the receding from some Indifferent Impositions, they would Come in, and make One Body with Us, I don't know how an Honest Man could be angry at it, or at any One that prays for it. All that any object against it, is the Impracticableness of it; but if they were enlighten'd, and directed in the best Way, that would go off; and the Supposition is always put, If it were Practicable: and therefore 'tis not fair for Any to Exclaim against those that think 'twould be then Reasonable, because they themselves think it not Practicable. You here, according to your usual Fairness, and Upright Dealing, conceal part of the Story, which was put in to avoid Mistakes: viz. It was in the Year 1686. and then you count up our Enemies Papists, Socinians, Deists, Quakers, &c. when every One must know these are not such as the Disputes were then with: These are not such as differ only in Forms of Government, and Worship, and Indifferent things; these are not such as in common profess the same Faith with us: nor would you have thought they were so, but that you wanted an Occasion to make a dismal Exclamation or two.

2. Something is said of our Divines to the King, which can by no means redound to their Credit, in point of dealing Sincerely either with God, or Man. They are suppos'd to have pray'd for two Kings successively, as Defenders of the Faith, whom at the same time they apprehended to be led into the Design of Overturning it. This is not rightly represented: for though the Bishop uses the word *those*, it's plain to me, He means only King James; and it's a common thing to use the Plural for the Singular: nor does He say any thing that they apprehended their Designs: He speaks of the Design, as a thing past, Who had been fatally led, and that's enough to make a Man asham'd of giving them that Title.

But

But you say, 1. 'Tis a question whether by the Title of Defender of the Faith, we must necessarily mean, Defender of the Protestant Religion, or only the Christian Religion in General, since that Title was Inherent to the Imperial Crown of this Realm long before the Reformation. As that Title is continu'd on to our Kings since the Reformation, in a Protestant Country, it seems to refer to the Faith Here Establish'd. However, I would grant it such a Title, as we need not be asham'd to give, were your 2d Point true, which the Bishop, when He says this, supposes to be false, and which certainly is so, namely, That if we enjoy the Profession of our Religion, and the Protection of the Law, this may be sufficient to justify us in giving the Title. Had we done so, it had been somewhat like Justifiable: but as 'twas just the contrary, I wonder you were not asham'd to put the Question. A Man may be asham'd of what he has done, without Prevarication; and Shame may be often very innocent.

Another like Piece of Insincerity is laid to our English Divines Charge, in the beginning of the Preface: you quote the words, and say, It is again suggested by the Bishop, p. 168. where you might likewise have met with an Answer. The Bishop's words there are these: It is not to be denied, but that the Article seems to be framed according to St. Austin's Doctrine — But that in which the Knot of the whole Difficulty lies is not defined, that is, Whether God's Eternal Purpose, or Decree, was made according to what He foresaw his Creatures would do, or purely upon an Absolute Will, in order to his own Glory. It is very probable, that they who penn'd it meant that the Decree was Absolute; but yet, since they have not said it, those who Subscribe the Articles do not seem to be bound to any thing that is not express'd in them. And therefore, since the Remonstrants do not deny but that God, having foreseen what all Mankind would, according to all the different Circumstances in which they would be put, do, or not do; He, upon that, did, by a Firm and Eternal Decree, lay that whole Design in all its Branches, which He executes in Time; they may Subscribe this Article, without renouncing their Opinion as to this Matter. I leave it to the Reader to judge whether this be so heinous a Prevarication as you represent it.

3. A very ill Use might be made of a very groundless Suggestion to be met with both at the End of the Introduction, and at the Beginning of the Exposition of the XXth Article; in both which the Reader is led to imagine, that the Printed Articles to which we Subscribe, vary in very many Particulars from the Originals, &c. At the End of the Introduction, if any One will please to look there, he will find a full Answer to this Difficulty, and that you took from it all that you here say against the Bishop. You say, Those Articles in Corpus Christi College are to be by no means look'd upon as the last Originals from the which our Articles are Printed. The last Record was doubtless either burnt in the Fire of London, 1666. or hath otherwise happen'd to be lost. Where had you this, but from the End of the Introduction? where the Bishop says, The true Account of this Difficulty is this: When the Articles were first Settled, they were Subscrib'd by both Houses upon Paper; but that being done, they were afterwards Engross'd in Parchments, and made up in Form, to remain as Records — These Alterations then were made between the time

time they were first Subscrib'd and the last Voting of them. But the Original Records, which, if extant, would have clear'd the whole Matter, having been burnt in the Fire of London, it is not possible to appeal to them; yet what has been propos'd, may serve, I hope, fully to clear the Difficulty. Reflect upon what you have said, and see if you can justify it to God, and your own Conscience.

You say indeed, *As much as this seems to be intimated at the End of the Introduction; that is, in a whole Folio Page, on purpose to clear the Difficulty. A pretty seeming Intimation. But in the XXth Article we are told what revives the Difficulty; that is, we han't there this Page over again, because the Bishop thought every One who read the Book, would read the Introduction. I don't know whether you did read it or no, when you Answer'd Him. But let us go on — You say, In the XXth Article, The Expositor says, The first words of this Article were put in this place, according to the Printed Editions, though they are not in the Original of the Articles that are yet extant. Who would not hence infer, say you upon this, that these words were not in the Original Sign'd in Convocation, whereas His Lordship can only mean that Manuscript in Corpus Christi College. His Lordship means that, to be sure; and any Reader may see He does, by those words, yet Extant: for His Lordship had told them before, that the Engros'd Originals were burnt. You go on — For that they were in that Original from whence our Articles were Printed, (and which was Sign'd in Convocation, as well as that imperfect Draught still remaining) was put beyond all Dispute or Question by Archbishop Laud, in a Speech in the Star-Chamber, and by Dr. Heylin, in his History of Presbytery, p. 268. as there may be occasion hereafter to shew more at large. I believe I shall free you from the shame of laying hold on that Occasion, by giving the Reader the Bishop's words, and I seriously profess they are his: p. 16. These Articles were first Printed in the Year 1563. conform to the present Impressions which are still in Use among us. So the Alterations were then made when the thing was fresh, and well known; therefore no Fraud or Artifice is to be suspected, since some Objections would have been then made, especially by the great Party of the complying Papists who then continued in the Church: They would not have fail'd to have made much use of this, and to have taken great Advantages from it, if there had been any occasion for it; and yet nothing of this kind was then done. One Alteration of more Importance was made in the Year 1571. Those words of the XXth Article, The Church has Power to Decree Rites or Ceremonies, and Authority in Controversies of Faith, were left out both in the Manuscripts, and in the Printed Editions, but were afterwards restored, according to the Articles Printed Anno 1563. I cannot find out in what Year they were again put in the Printed Copies. They appear in two several Impressions in Queen Elizabeth's time, which are in my hands. It passes commonly, that it was done by Archbishop Laud; and his Enemies laid this upon him, among other things, That he had corrupted the Doctrine of this Church, by this Addition: but He clear'd himself of that, as well he might, and in a Speech in the Star-Chamber appeal'd to the Original, and affirm'd these words were in it. I must again assure the Reader, that these are the Bishop's words, and desire him to look to the place; for, in this Case, I*

scarce

scarce dare trust my own Eyes, and am afraid therefore he will not my Word. If a Man may be allow'd thus to mis-represent Others, we can never be safe in what we say. No sort of Security can be had from Mens Words, the usual Means of expressing their Minds: Nothing can hold a Man that can come up to these Measures. And yet this is the Method that you settle, in handling the Bishop of Sarum.

You see then, so great an Historian as My Lord of Sarum is, was not ignorant of this Matter of Fact. And you must know, He was not, if you look into the Introduction, where he fully clears the Difficulty, and takes off all Scruple that might otherwise lie upon Ministers, who are to read the Articles in the face of the Congregation. And now tell me, I pray you, What has the Bishop of Sarum done, to be thus us'd? Wherein has he so forfeited all the Rights of Humane Nature, as to have the Dues, I won't say, of Respect, or Charitable Favour, but even of Common Justice, deny'd Him? Whither do Party and Passion hurry a Man! How does the Hatred or Love of a Man, or a Sett of Men, make him to forget his Religion, his Conscience, and the terrible Day of the Lord! These are Serious and Important Matters, not to be jested, or dispensed with, when we see fit.

The Instances you have mention'd being all of them false, do not prove what you brought them for, That the Exposition is of dangerous Consequence to the Church, in many Respects: Let us see now, whether that which is behind, of greater Consequence when fully consider'd, prove what you suggest it does: and whether you have not herein also falsly accus'd the Bishop of doing what may, one day or other, prove fatal to the Church.

I shall keep here to the Dispute in hand, and not enter into any thing foreign thereto. The King's Power in Spirituals, is a tender Point, and above my reach, and beside this Controversie, which seems to turn only upon this, Whether our Kings did not by their own Authority, with the Advice of some few of the Clergy, make some Steps in the Reformation of the Church; and therein did not observe those Rules that ought to be Sacred in Regular Times: and whether this Procedure of theirs, considering the Exigencies and Circumstances of those Times, was not justifiable, because necessary to the bringing about that Glorious End, which, without a Miracle, could not have been expected otherwise to be gained? That is, whether they had not a Lawful Power to do as they did, though that Power were not then exercis'd according to the Methods it ought to be. I shall therefore pass by your first three Paragraphs in this Head, and suffer them to be true, though there are many things in them very exceptionable. Your Fourth blames the Bishop, for throwing down the Boundaries, in his Scheme for Latitude; and more, for making all Changes Practicable, without going the Round-about Ways of Convocation and Parliament. You Exclaim at it very highly, and Argue against it very earnestly, and ridiculously, from the Abuses that have been, or may be made of it. The Bishop says, When the Body of the Clergy comes to be so corrupted, that nothing can be trusted to the Regular Decisions of any Synod, or Meeting, then the King may

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select a peculiar Number, and give the Legal Sanction to what they shall offer Him, &c. The Question is, whether this be a true Rule; not, whether it be liable to Abuse: for that's no question, of the best and most necessary things in the World. You your self allow something like this, in another Case — *It is only (p. 68.) in Cases of great Necessity, that the Secular Power does ever go about to Over-rule that Authority that is lodg'd in the Church, &c.* And might not I argue against you, That here, the Secular Power it self being Judge of the Necessity, you open a Way for it to do what it lists with the Church, whenever it pleases to think there is such a great Necessity. Men, doubtless, may, out of a misguided Conscience, or an Arbitrary will, think there is, or make such a Necessity, and act upon those Thoughts according as a real Necessity would warrant them to do; but as this does not excuse them, so it does no prejudice to a real and not mistaken Necessity. This way of Arguing of yours would spoil all the Rules in the World, if because those Men who must be Judges of the Rule, may mistake it, therefore the Rule it self is to be rejected. *If there's need of a Reformation, there ought to be one, is a certain Rule:* and yet, the Prince being Judge of this Rule, it was as much abus'd by Queen Mary, as 'twas rightly used by King Edward, or as it had like to have been again abused by King James; and yet the Rule's a good one still, though never so liable to be mistaken. If there be a Real Necessity, whether it be a great one, or a little one, as you learnedly distinguish, you know, of old, that it *over-rules things of course*, and makes Regularity and Order yield to it. Now if Men would destroy Regularity, and Order, and break through those Measures of Decency, and Custom, upon a suppos'd Necessity of doing it, towards the attaining Ends of greater Moment than Decency and Order are, let them bear the blame, and let all concerned *make a stand*, in opposition to their Practices; but don't let Necessity, Real and Unfeign'd Necessity, suffer in the Conflict, but let it be allow'd its due Superiority over those *Matters of Course*. The Bishop, in those words, *supposes* such a Necessity; and therefore, I hope, may be favour'd with what you can't deny to be the necessary Consequences of it. How much soever it may be abus'd, by being fallly suppos'd, and put upon us, when it really does fall out, Regularity must give place. You talk of His *promoting an Absolute Sovereignty in Spirituals*, and desire He would Explain Himself. If these Words want Explanation, I'll promise He shall: *They were Prepared* (says He, p. 5.) *as is most probable, by Cranmer, and Ridley, and Publish'd by the Regal Authority.* Not as if our Kings had pretended to an *Authority to Judge in Points of Faith, or to Decide Controversies, &c.* He never any where asserts any such *Absolute Sovereignty*, or any thing like it; nay, He Excuses, and Justifies their departing from the Settled Methods, by the Necessity of it, as we shall see in the next Paragraph.

You bring there the Bishop's Words, and carefully conceal the Main of them in this Matter. After the words, *Establish'd Rules*, you make a long Stroke: but the Bishop says thus; *And that therefore it ought to be very seldom put in Practice, and never but when the greatness of the Occasion will balance this Irregularity that is*

in it. But still here is, &c. (as you quote it.) This somewhat explains, and softens that Passage. And, I presume, no Body can deny, that when there is a great and necessary Good to be done, and no hopes of doing it in the Ordinary, and Regular, Customary Methods of doing things of that Nature, there the Prince may break through those Methods, and perfect the Design, by his own bare Authority. The Question is put upon Supposition, that the Good to be done, is of greater Consideration than Regularity is; and then it will follow, that Regularity, and Legal Custom, must yield to it: And, as you must then grant, it ought; so, on the other hand, we will readily grant you, that without such an apparent greater Good to be done, the Regular Methods of Synodical Debates, and Decisions, ought not to have been neglected, and pass'd by, as they certainly were, in many steps of the Reformation.

But though this, consider'd singly, be certainly true, and the Rule be in no more danger to be abused, than all others are; yet the Bishop's way of guarding it is such, as to have taken off all Ambiguity, such as *has given it all the Proviso's it stands in need of*, if He may be allow'd the favour all Writers have, of having one Passage explain'd and determin'd by another. He says, (p. 5. where He is speaking of the Articles) *They were Prepared, as is most probable, by Cranmer, and Ridley, and Publish'd by the Regal Authority.* Not as if our Kings had pretended to an *Authority to Judge in Points of Faith, or to Decide Controversies.* But as every private Man must chuse for himself, and believe according to the Convictions of his Reason, and Conscience; so every Prince, or Legislative Power (You see, He distinguishes them) must give the Publick Sanction, and Authority, according to his own Persuasion. This makes indeed such a Sanction to become a Law, but does not alter the Nature of Things, nor oblige the Consciences of Subjects, unless they come under the same Persuasions. Such Laws have indeed the Operation of all other Laws; but the Doctrines Authorized by them have no more Truth than they had before, without any such Publication. Here's a Limitation, you see, with respect to the Law of God; and those words, *The Prince, or Legislative Power, are a Limitation, with respect to the Constitution of States, or Kingdoms.*

You say, *The Apology made for the Irregularity*, in the Passage quoted from the Bishop, shows He meant only the Prince, not in Conjunction with the Three Estates of the Realm. Suppose now, for once, that the Bishop (though His Expressions be General, and applicable to All Constitutions) meant the King of England, acting after that manner in the Reformation; we shall find that the Fact is true, and the Right indisputable, though irregularly exercis'd: but this can no more justify the Proceedings of a late Reign, than a true Rule can all the Mistakes in applying it.

Your next Paragraph I have Answer'd already. 'Tis an Extravagance, to rail against any Rule, or Order, for the Abuses of it; being they depend not upon it, but upon Mens Wickedness, and Folly. But this is not the first Presbyterian Argument that hath been used in Writings, of the like Nature with the Prefatory Discourse.

Those Instances from Scripture in the XXXVIIth Article you should not only have affirm'd, but prov'd to have been *falsly cited, and applied*. Till I know what you have to say, I know not what I have to answer. And so likewise you should have told us those *Regular Synods* whose *Advice and Concurrence* you blame the *Bishop* for passing by. This might, in Justice, have been expected from you: and your leaving it undone, looks as if you spoke at a venture, upon an Imaginary Scheme you have laid in your Head. I am sure, except you allow such a Power in the Prince, upon Extraordinary Occasions, without the Advice and Concurrence of a *Regular Synod*, you cannot justify the Proceedings in the *Reformation*. And then you do justify, and yet allow such Irregularities in them, as we shall see by and by.

You need not ask His Lordship's Leave to say what you do. His Lordship will allow it generally to be true, and requisite that they should, and always but when there's such a Good to be done, which cannot be done the *Regular Way*, as will balance the *Irregularity*. He gives as much Authority and Force as you can to *Custom and Regularity*, and supposes them to yield only to a *Necessity*; in which they must be swept over, or broke through, or else something of greater Concern and Importance be lost.

Thus much for the *Right*. Now we come to enquire whether in any Part of our *Reformation* there were any such *Irregular Steps* made, as to require such a Justification: This, you say, the *Bishop* suggests, and thereby *derogates from the Honour of the Reformation*. This is a sad thing, that either all Proceedings must have been *Regular*, or else our *Reformation* Dishonourable. If this Consequence be Necessary, the *Honour of the Reformation* must sink. For no Man can deny, and you your self grant, there were some such Steps; and, if you did not, might be soon brought to confess it, when almost every Action of King Henry, by his *Vicar-General*, in making Canons, or Injunctions, without going the *Round-about Way of Convocation*; and those in King Edward's Reign likewise are so evidently against you. For my part, I can't see how the *Honour of the Reformation* is at all touch'd by the Irregularity of these Actions, since, humanely speaking, there could have been no *Reformation* without it. 'Twas an happiness there were no more; but had there been, upon the same Grounds, it had been no Dishonour to yield to Necessity.

You say, *What most redounds to the Honour of our Church, is, the having had all things transacted in a more regular way, than perhaps in any other Reform'd Church whatsoever*. Who will deny this? Not the *Bishop*, who expressly says, *That We had been less forc'd to go out of the beaten-Road than They*. Things, generally speaking, you say, were carry'd on according to the ancient Rules of Synodical Debates, and Decisions. Here you acknowledge all things were not: and if you perhaps, and your generally speaking, don't amount to as much as the *Bishop* says, to *derogate from the Honour of the Reformation*, let the Reader judge. They knew, says He, that though they had been less forc'd to go out of the beaten-Path than others, yet all things among themselves had not gone according to those Rules, that ought to be Sacred in Regular Times. What justify'd their departure from

from those Methods, in those fewer things, was *Necessity*: And, supposing there had been the same *Necessity* for doing it in more, there had been no help, they must have yielded. 'Tis your unhappiness, to do, what you blame the *Bishop* for, and Truth forces you to, against your own Accusation. And this you do, as before, so in this particularly, where you say as much as the *Bishop*, to bring us upon the Level with other Churches.

As for your next Paragraph, 'tis merely the Imagination of your own Brain, without the least Light of History: *The Convocation bore a Considerable Part in the most material Steps that were made towards the Reformation*. It signifies not whether they did or no; for, if there were any in which they did not, those were Irregular. But 'twould be worth your while to specify some of them till Queen Elizabeth, and to give us some of the *Canons* they made; to make out, that they fram'd the *Articles*, and the *Liturgy*. Indeed, as the *Reformation* grew nearer to a Head, the *Regularity* in Proceedings encreas'd, and the *Convocation* grew to have a greater Hand in it; but before that, many things properly belonging to them, and in Regular Times their due, were transacted without them: and had the *Bishop* anywhere taken notice more than He does (for the *Honour of the Reformation*) of the *Convocation*, it had been so easily refuted, that, instead of doing the Church Service, He had forfeited his own *Honour and Credit*.

His History is not in this Place to be defended: It is far above your weak Designs to lessen it; and it hath stood the Attack of as ready a Heart, and a much abler Hand than your own, without any material Prejudice. But it's no wonder that it should not take much notice, as of a Leading thing, of the *Convocational Decisions* you speak of, since they are, for the most part, merely the Fancy of your own Head, perfect Romance, to be met with no where, except, perchance, in some well kept and inaccessible Extracts.

In your next Paragraph, after a small fault, of the *Convocations constantly Meeting and Sitting with the Parliament*, you blame the *Bishop*, for giving so short an Account of the *Convocation* in the Year 1552. which, whether it don't comprehend all that they did Material as to that of which he was writing the History, we are to see by and by, besides *Philpot's Story*, which he has in another Place.

You then come to set the *Historian* against the *Expositor*, and make him show that the Church did not lie under that *Fatal Necessity*, the Introduction supposes it did; that there was no want of a *Regular Decision of Matters in Synod*; and that our Religion was not *Parliamentary*. If you mean, by a *Parliamentary Religion*, that it was Settled by *Act of Parliament*; let the *Papists* object it, if they please, 'tis what every One's glad of: If you mean, and they object, That many things were done by the *Secular Power*, and the *Parliament*, before they had gone through the *Convocation*; 'tis not to be deny'd, with any Countenance, in all the first and Leading Steps towards a *Reformation*; nor need it, because so easily to be defended, from the *Necessity* of a *Reformation*, and the highest Improbability, not to say more, of carrying it against a *Party*, which,

which, whoever says was not then the major part of the *Clergy*, must know little of that Time. But let's try your Comparison.

You give us the *Bishop's* Words from the 5th and 6th Pages of the *Introduction*; and chop off the words as you think fit, none indeed very material, but some of them as I show'd before, Explanatory.

Here, you say, *Two Things* seem very obvious: 1. That the English *Clergy* were so govern'd by their Interest that a major part of their Representatives in Convocation could never have been brought to Consent to the Articles, which were prepared in order to a Legal Establishment of the Reformation. The *Bishop* only says, That they could not have pass'd by the Methods that are more necessary in Regular Times, and therefore they could not be offer'd at first to Synods, or Convocations, and therefore were Prepar'd by some few Men. 2. That for want of that, which could not be expected without a Miracle, the Articles were Publish'd by Regal Authority. An Apology is made, from the Necessity of it, for this way of Proceeding. The Apology is made for their not being offer'd at first to the Convocation. And 'tis plain, from what was done in other respects without them, and from what Dr. Wake says (pag. 599. of his *State of the Church*) that the Archbishop did, in this of the Articles, before they came into the Convocation, He did beseech the Council to prevail with the King, to give Authority to the Bishops to cause their respective *Clergy* to Subscribe them; that He thought the King's Authority, in those times, sufficient, without the Concurrence of the Convocation; that He had Suspensions that the Articles would not pass the Convocation, at least, not unless they were afraid that, if they did not Agree to them, they would be Enacted by the Regal Authority without them. You go on — Who would not, after this, imagine that our Articles were Commanded to be Subscrib'd to by the Regal Authority only, whether the *Clergy* lik'd it, or not; and the Articles themselves, fram'd by the same Regal Authority, and the *Clergy* in Convocation, had nothing to do, either in the Composing them, or Agreeing to them? That our Articles were fram'd by the Regal Authority, and that the *Clergy* in Convocation had no hand in framing them, is so notoriously plain, that it need not be prov'd: That they were Publish'd by the Regal Authority, and that that gives them all the Force they have, is as certain: That they were Agreed upon, or to, in Convocation, is plain, from the Title of them; but many that Agreed to them did not like them, nor would (though upon some Considerations, as in other things, they Agreed to them) have fram'd them, as they are, had they regularly began in Convocation, is probable, from what I said before, and from what the major Part of the *Clergy* prov'd afterwards. That the *Bishop* knew they Agreed to them, is evident from what you quote out of His History concerning it; but He might not think that that Agreement was any part of the Authority they were Enacted by, seeing some things were Enacted by the Regal Authority, and afterwards requir'd to be Agreed to, in Convocation. All you can lay to the *Bishop's* Charge, is, not putting into his Account the Agreement of the Convocation. But that, it's plain, he omitted not with any ill Design; because He tells us of that Agreement in His History; because He

He had intimated it before in those words, *first offer'd*; because 'tis in the Title of those Articles: And, lastly, because all the Authority of them proceeds from the King's Enacting them. He thought the Regularity of the Proceedings in it was not very material to be mention'd; seeing 'twas not exactly observ'd, and many other things were Enacted without that Regularity. We shall have more occasion to talk of this by and by, and thither I refer what I have more to say of it.

You come now to compare what the *Historian* says to this. If He say any thing contrary to it, in plain terms, it would look hard on the *Bishop's* side: If He say things that seem, or may be wrested another way only, then *Christian Charity* would oblige us to interpret the Places so as to make them agree, and allow a *Bishop* to speak consistently, if we can; especially considering that He did not think or intend to contradict any thing there said, in the *Introduction*, as we may gather from a Discourse, much of the same Nature with this in the *Introduction*, in the Preface to the Second Part of that History, where He appears to have been of the same mind then, that He is now. The Convocation, you say, had a Hand in the Reformation under King Henry. He was the worst Man you could have pick'd out, One would have thought, for your Purpose; seeing He so notoriously disregarded all the Regular Methods of Synodical Debates, and Decisions. What Foundation that Leading Doctrine of the King's Supremacy had from the Acts of Convocation, and how far it was Establish'd by the Famous Act of Submission, is too well known, to need any Proof. And how that Act was forced from them, upon their running into a *Pramunire*, in Acting against the King's Supremacy before Settled, is as well known. I suppose, by what you say afterwards, that you don't count the Injunctions sent by Cromwell to the Bishops to be any Step towards the Reformation, in which there is not the least mention of the Convocation's Decisions of them. No more do you those, and the Homilies in the Reign of King Edward; but all pass'd the Convocation, with you. Indeed, this is downright Whimsy. And in those very Points you bring to prove that the Convocation concurr'd with the Parliament, or that their Concurrence was thought necessary, (and I believe it had been so, had it been likely to be obtain'd) we shall find some that seem to prove just the contrary.

You give us some words out of the 40th Page, and say, They show a good Inclination, rather than an Aversion, to what was propos'd. Those some that intimated this to the Archbishop might have a good Inclination, and yet the major Part an Aversion to it: Or they might, perhaps, do it only as an Excuse for not Acting, I would say, Debating; for, it seems, they were not trusted with a License till after two Petitions, which looks a little suspicious of them.

The former part of the next Paragraph I will Answer presently: The latter part was only to bring in that Reflection, which you did not consider your own Case when you utter'd; being it is much more parallel to it, than to that to which you would apply it; for 'twas the major Part of the Lower House was on the Side against the Reformers. Sure, you could not mean it to prove, what

what you were about, *that they had a good Inclination to the Reformation; viz. because the Popish Party was so prevalent in both Houses, that Cranmer had no hopes of doing any thing.*

But now to make the *Bishop* not only contradict his *Introduction*, but the very words he had spoken the line before, *That the Popish Party was Prevalent*; you say, that they presented four *Petitions*, that don't at all look favouring of *Popery*. The 1st is, *That there might be Persons Impower'd to Reform the Ecclesiastical Laws.* No doubt they felt an Inconvenience of having such a Power lodg'd in the *King*, as was by that *Act*; whereby He Dispensed with, or Confirmed, *Canons* by His own Power; and besides too, they saw things manag'd by fewer Men than Thirty Two, among whom there were not any that much favour'd *Popery*. The 2^d. was, *To Sit in Parliament*; or, *That no Acts concerning Matters of Religion might Pass, without the Sight and Assent of the Clergy.* And this one thing satisfies me, that they were not, what you think, inclined to a Reformation: though 'twere no wonder if these *Petitions* were somewhat that way; because Men can, and will dissemble, when they see themselves not trusted with those things, which they would be trusted with, were they sure and steady, and others doing them more thoroughly than they wish them done. But it's a perfect Demonstration against what you said just now in the 78th Page, *That many things were done in Parliament, but not without the Convocation*: and afterwards, *That, since a Convocation was Sitting, with an Archbishop at the Head of them so well inclin'd, it is not at all likely that the House of Commons would have the first Debating of such Points, as is that of the Sacrament, and that of the Communion in both Kinds, without hearing what the Clergy had to say upon such Subjects.* This is *Argument* against *Matter of Fact*. I think the Reason should have stood t'other way: That, since the *Commons* had the first Debating of those Points, it's a certain sign the *Archbishop*, who was the best Judge, however well inclin'd himself, did not think the *House* so; otherwise He would have got them a *License* before the *Commons* had meddled with these things, and have let the *Debates* have been first in the *Convocation*, as they should have been according to *Regularity*; which, it is not to be thought, He would step over, without an apparent Reason. And that the *Matter of Fact* was thus, however unlikely you think it, is evident from the *Petition* it self. For Men use not to *Petition* for that, which they have in their hands; and if, as you say, the *Commons* did not do those things, without hearing what the *Clergy* had to say, (that is, the Opinion of the *Convocation*) 'twould have been very idle and ridiculous, for the *Clergy* to *Petition*, *That nothing might Pass in the House of Commons, without their Sight, and Assent.* And that they had no *License* to *Act*, is likewise clear, because in their *Second Petition* they desire one. Can any One suppose, had the *Clergy* been well dispos'd, that the *Archbishop* (He that knew them somewhat better than we can pretend, at this distance, who yet will guess, from very *Obscure Minutes*, and from some *Petitions*, which the Circumstances of Things forc'd from them, and which look, at best, but very little that way, that they were of another

another temper than He shew'd He thought them) Would the *Archbishop*, I say, have let them be without a *License*? Would He, without any reason, have let the *Commons* break in upon the Regularity of Proceedings in purely Religious Matters? It is Incredible. Things were done as they were, because there was no likelihood yet of doing them as they should be. This will serve for an Answer to the other Two, being much of the same Nature with the First, and the desire of taking off the Six *Articles*. When they procured a *License*, is not certain; but on the 29th of November a Declaration was sent down, &c. as you quote it. This Subscription of the Lower House is antecedent, you say, to the *Act* of Parliament. To its Passing, indeed, it is; but the *Bill* of the Sacrament was Read Four times; and the *Bill* for Receiving in both Kinds, was brought in on November the 24th. which was all before the *Convocation* meddled with it; so that it was first Debated in the *House of Commons*. It's likely, that the *Convocation*, upon seeing that Things would be done in the *House* without them, made their *Petitions*; which, looking pretty well, gained them a *License*; and then, after they had one, they would not seem utterly excluded, but yielded to some things, by the *Archbishop's* labouring with them, and their own fear that things would have been done otherwise without them. This is a Conjecture indeed, but with some Shew of Probability; as yours is likewise, without any. They Pass'd also that of the Marriage of the Clergy, before its coming into Parliament. You here have gotten an Instance and an half, and from them argue that they had a Hand in all the Steps were made. Whereas, for one such Instance, you cannot but know that you may have twenty produc'd on the other Side, in which Things were done by the *King's* Authority, without Them. But at last, what's all this to prove? Why; There's a Dispute between Some that hate the *Reformation*, and Us: They object to Us, the Irregularity of our Proceedings, that the *Reformation* was carry'd on, as begun, not by the major Part of the *Bishops* and *Clergy*, but by a few select'd *Bishops* and *Divines*, who, being supported by the *King's* Authority, did frame things as they pleas'd, &c. Now Dr. Burnet, in his *History*, having found something like this, in his *Preface* Answers, from the Necessity of it; and defends the *King's* Authority: and the *Bishop*, not having yet forgot that He wrote that *History*, and *Preface*, talks much to the same purpose in the *Introduction*. You, on the other hand, for the Honour of the *Reformation*, will have it spotless, and Regular; and, with the Help of Dr. Heylin, prove that all things went on according to the Steps that ought to be Sacred in such Regular Times: They were Pass'd in *Convocation*, and by the Authority of that, and the *King*, Enacted, and Publish'd. This you prove, beyond all Dispute: For, on the 29th of November, after it had been twice sent them, they Agreed to the Declaration about the Communion; and on the 17th of December, to the Marriage of the Clergy. And so, no doubt, they had a hand in all other *Acts*, and the *Papists* have not a word to say.

But to go on — You say, *That as to what Alterations were made in the Intervals of Parliaments, they were not only transacted by the Archbishop, with the*

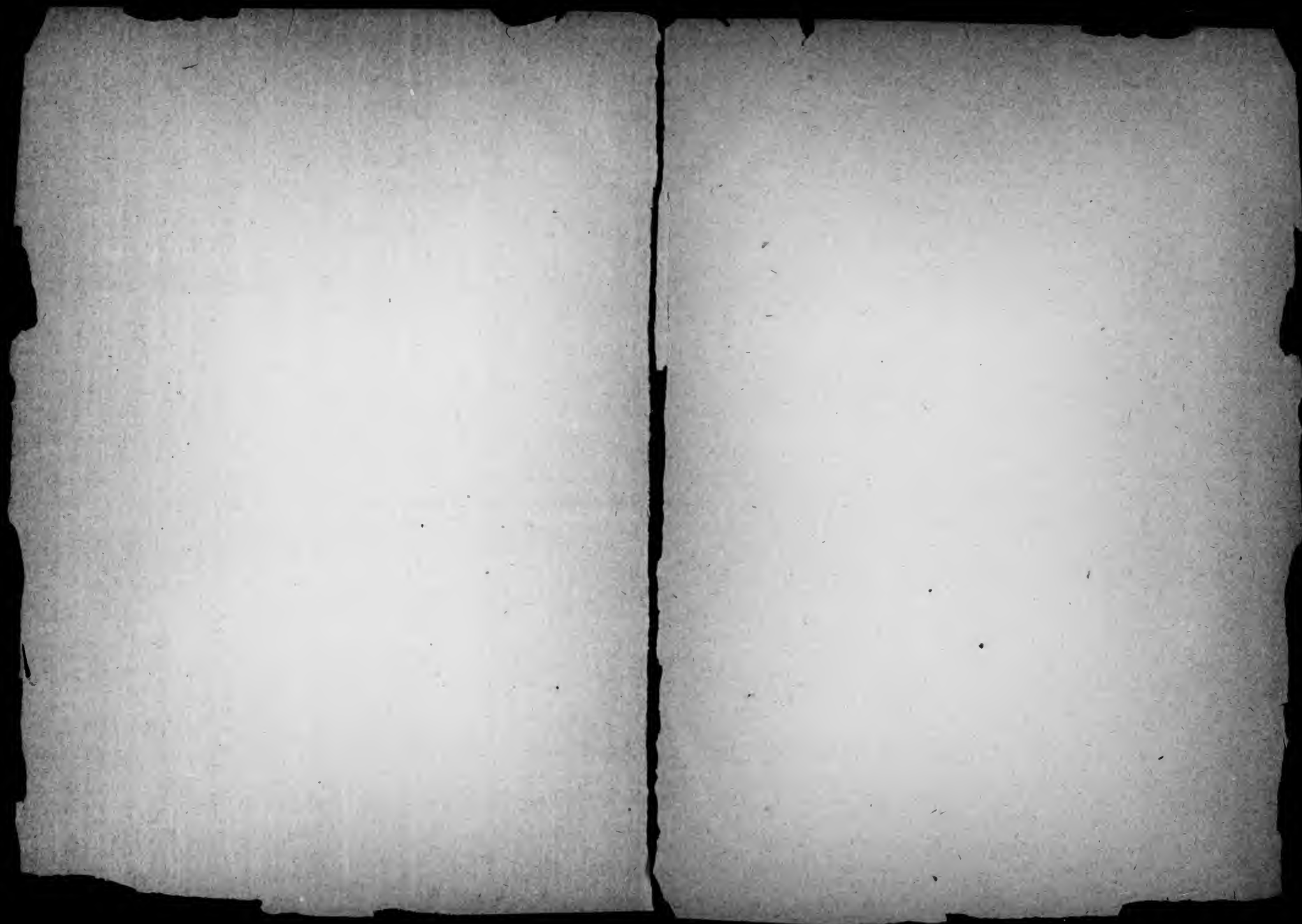
ready Compliance of the Parochial and Inferiour Clergy; but in most Particulars (it should have been all, or it's nothing to your purpose) were little more (another softening word) than the Consequence (another) of things begun (another) in Convocation. How you are forc'd to mince the Matter? and yet, as 'tis with all the alleviating Expressions, 'tis so without reason, so contrary to plain History, that all I can say, is, When Men cannot find, they must make things as they would have them — In the Year 1551. the Articles began to be thought of, which required some Time to be digested and argued by Divines; and it's said in the History, Upon these Considerations that Work was delayed by the Archbishop till this Year, in which they set about it, and finish'd it before the Convocation met in next February. Not so finish'd, as to be the Acts of the Church, you say, but brought to such Perfection, as to be laid before the Convocation, as they were the Year following, and Agreed to: As therefore for any Publication of them by the Regal Authority only, before they were thus Regularly Agreed on, or any just Occasion given to apologize for the King's doing any such thing, we have not the least Footsteps of it, &c. The Apology is, for the Articles not being first offer'd to the Convocation, as they should regularly have been; for, as for what is spoken by the Bishop, of the King's Authority, He would have said the same, had they gone regularly through the Convocation. What Thoughts, suppose you, had those of the King's Authority, who would have had the Archbishop begun with the Articles, as you may see in the same Page? Or what Thoughts had the Archbishop of it, and of the Convocation and Clergy, when He would have had the King give Authority to the Bishops to make their Clergy Subscribe them, before they came into Convocation? &c. But we shall see a little farther into this, and into your way of representing Matters. You tell us, out of Fox, what Answer Philpot gave about the Catechism, and the same will serve for the Articles: and so does Dr. A. join them together, and give the same Account of them, and the same Authority to them: They were drawn up by a Grand Committee, &c. And is this the Regular Way of having any Matters pass the Convocation? Is it not Customary, that is, Regular (for Custom is the Rule in the Proceedings of any Body) for the Committee to Report to the House, and the House to Agree to it? And was there any thing in the Catechism, and so, according to you and the Doctor, in the Articles, like this? Did the Catechism ever come into the Convocation? Mr. Philpot talks of no Grand Committee, he plainly means those Commissioners to whose Care the Act of Parliament had trusted the Ecclesiastical Laws: He does not speak one word of a Tacit Acquiescence (which besides, if 'twere to what only a Committee of the Synod did, is not Regular) any farther than as the Act of Submission makes the Clergy give such an one. 'Tis worth while to see how you represent this, and how finely you manage it. This Account answers for the Articles, and for many other things of the like nature. If it do so, then, you'll give me leave to say, That the Bishop might well leave out the Agreement of the Convocation, since the Catechism never had that Agreement, and the Articles are upon the same foot. Nay, the Catechism does not so much as mention the Convocation in its Title. And seeing Mr. Philpot, however

however in the wrong, spoke of the Commissioners, the Bishop likewise might have possibly (though He did not) thought the like, and have said they were publish'd by Regal Authority, because by the Commissioners; as Mr. Philpot did give them the Authority of the Synod, because the Commissioners had that by the Act devolved upon them. To go on — Thus you represent Mr. Philpot's Speech; That the Convocation had Impower'd several Bishops, and Others, to act in their Stead, and to draw up their Sence; which being a Work of Time, might be done in the Intervals of Parliaments, and Convocations; and the Compilers being such as they had an entire confidence in, and the Archbishop at the Head of them; and the same being ratify'd, upon the next opportunity, by a Tacit Acquiescence, if not otherwise, and more Explicitly by a Formal Vote; it ought not, at this time of day, to be objected against such Compositions, as if they wanted the Regular Decisions of Synods, and Convocations. Who objects any such thing? What time of day is this, that One may not say they were not at first offer'd to them? and where had you these strange Notions? Mr. Philpot has not a word of them: but you have an excellent knack at turning Mens Words as you please, and have here made him speak for every thing from one end of the Reformation to t'other. Let's hear his own words; The Catechism beareth the Title of the Synod of London last before this, although many of them which are present were never made privy thereof, in setting it forth: for that this House had granted Authority to make Ecclesiastical Laws, unto certain Persons to be Appointed by the King's Majesty; and whatsoever Ecclesiastical Laws they, or the most part of them, did set forth, according to a Statute in that behalf provided, it might be well said to be done in the Synod of London, although such as be of this House now, had no Notice thereof, before the Promulgation: And now, if you'll have the Articles on the same foot, you see that, though the Name of the Synod be before them, yet the Synod might never see them, as they did not the Catechism. But more — It's plain, from Dr. A. that the Articles did not Pass both Houses, as an Act of the Synod; because he says this Synod had no License from the King: and neither He, nor any One else, ever yet contended for such a Power as to make Synodical Decisions, and Pass Acts without a License. So that, though they were Agreed to by the Persons in both Houses, (perhaps not the major Part neither, for so the Title of them will bear) yet they Pass'd them not in a Synodical way, but only as they were sent them by the King, to be Subscrib'd to. I don't argue here, as from truth, for 'tis certainly false that they had no License, or that the Articles are upon the same foot with the Catechism; but I argue from what you love better, what Dr. A. and your self say. The truth, as Dr. Wake reports it in the Place cited before, is, that the Articles did Pass the Convocation: and so the Bishop Himself says in the History. Had He repeated it here, it would have taken off indeed your Occasion of Cavil; but it's plain, He had no ill Design in leaving it out, because He tells it in His History: nor was it material to tell it here, any farther than He intimates it in those words, at first offer'd; because, however Irregular those Articles were, it touches not those we Subscribe to, of which He undertook the Exposition; because the Discourse, which

which He there introduces, of the *Regal Authority*, is equally true, whether they were *Regularly* or *Irregularly* Enacted, and as much belongs to the *Articles* we now Subscibe, which are publish'd by the same Authority, as to them He was speaking of. Your Business had been, to show, that *that* Discourse was false, and dangerous, (which you learnedly do, from the possible Abuses of the *Power*) and not be angry with the *Bishop* for that omission of a thing which does not affect or concern us, and which, true or not, is neither a Defence nor Shame of the *Reformation*. *H's* Lordship had read *Heylin* and *Fox* too, and has this Speech of *Philpot's* in His *History*; but I scarce think you look'd into Him, except just to pick out some things to assault Him with, without considering their connexion. Whether we do it in the *Articles*, or no, we must in some things run to the *Regal Authority*, or else we can't defend the *Reformation*; and whether they who take that way of defending it, or they who follow yours, are most likely to secure its Honour, let the World judge.

Your last Observation is, That for the Honour of the *Reformation*, the *Bishop* tells us, That among themselves all things had not gone according to the Rules that ought to be Sacred in Regular Times: and therefore our Reformers left the Article of Ordination general, having their Eye upon other Churches, who they knew had been Irregular in that Point. Here you candidly make a Reflection, as if the *Bishop* thought there was some Flaw in our *Reformation*, in the Point of Orders; and prudently pitch upon the Story of the *Nag's Head*, which the *Bishop*, in His *History*, has so fully set right. Let but any One read the *Bishop*, and they'll see He means no more, than that our Reformers did not think it reasonable to condemn other Churches, because they fail'd in one Point, any more than that other Churches should condemn them, as having fail'd in other. And was this any more but Charity? Would it have been reasonable to have condemn'd other Churches, and have oblig'd all that enter'd into our Communion to do it, for not proceeding according to those Rules, that ought to be Sacred in Regular Times, in one Case, where they were forc'd out; when we knew, there were some things (and They might return it upon Us) wherein We had left those Rules, by reason of the same Force? seeing that Argument which excuses Us in a less, will likewise excuse Them in a more Important Matter; *Necessity having no Law*. The Saying is a Common one, and so is your Argument against it; but the one is a Common Truth, and the other a Common Sophism; and no One ought to condemn the Rule, where truly apply'd, because it may be and is false.

Your Discourse that remains falls of it self, if what I have said be true; and the *Bishop* needs not your Advice. I shan't give you mine, but my Prayers, That God would pour into your Heart that most excellent gift of Charity; and therewith, having already written my self almost out of Patience, and quite out of fear of being call'd a *Compendious Answerer*, I Conclude.



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